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Stuart, Moses, 1780-1852.

A Hebrew Grammar.

Andover, Flagg & Gould, 1813. 123, [1] pp.

MWA copy.

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HEBREW GRAMMAR

WITHOUT THE POINTS;

DESIGNED AS AN

INTRODUCTION

TO THE

KNOWLEDGE OF THE INFLECTIONS

AND IDIOM OF THE

Hebrew Tongue.



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Published according to Act of Congress.

ANDOVER:

FLAGG AND GOULD, PRINTERS.

1843.

Preface.

IN the compilation of the following pages, I have been indebted principally to the Hebrew Grammars of Masclef and Parkhurst, and the Sacred Philology of Glas, as edited by the late learned J. A. Dathe, Professor of Hebrew at Leipsic.

The object of this Grammar is, as the title page imports, not merely to exhibit the inflections of the Hebrew language, but also to communicate some elementary instruction respecting its idiomatic expressions. The references to the Old Testament, in order to illustrate and confirm many of the rules which are laid down, are somewhat numerous. The student, who is not accustomed to receive assertions on the subject of Sacred Philology without examining the evidences on which they are grounded, will not be disposed to think that they are too numerous.

I have not undertaken to exhibit proof of every important principle, advanced in this compilation. Many principles are so obvious, and so well established, that they need no special labour on the part of grammarians to confirm them. The student will find the proof on every page of his Hebrew Bible. Others are less obvious, and for the satisfaction of the learner, need illustration and confirmation.

Almost all learned interpreters agree, that the idiom of the Jewish Scriptures abounds in the N. Testament. It needs but a slight knowledge of the Hebrew, to be satisfied that this is the fact. The importance of understanding the Hebrew idiom, so as to apply it to the explication of many passages in the Greek Testament, cannot be too highly estimated. For the purpose of leading the student, who may use this Grammar, to make such an application, I have in a considerable number of instances referred to passages in the New Testament, which afford examples of the Hebrew idiom.

Several things which will be found useful are added by way of Appendix. This method of printing them will be more convenient to the student, than to insert them in the body of the work which is needed for daily use.

As I have but recently engaged in the study of Hebrew, and my other duties have permitted me to bestow but little attention on the compilation of this work, it would be presumptuous in me to suppose that it is free from defects. I indulge the hope that it contains no important errors, which will misguide the student, and be the occasion of his imbibing false principles, on so important a subject as the philology of the Old Testament.

If the labour which I have bestowed on the work should tend, in any measure, to advance the knowledge of Hebrew literature among those who are to expound the Word of Life, my hopes will not be disappointed.

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Theological Seminary, Andover, Nov. 12, 1813.

HEBREW GRAMMAR.

§ 1. THE Hebrew alphabet consists of twenty two letters : of which the following table shews the

<i>Names.</i>	<i>Forms.</i>	<i>Numbers</i>	<i>Sound.</i>
Aleph	א	1	broad, as <i>a</i> in <i>all</i> .
Beth	ב	2	b
Gimel	ג	3	g hard, as in <i>give</i> , <i>go</i> .
Daleth	ד	4	d [word like <i>a</i> in <i>care</i> .
He*	ה	5	like <i>a</i> in <i>hate</i> ; at the end of a
Vau	ו	6	oo as in moon ; before a vowel, <i>v</i> .
Zain	ז	7	z
Heth	ח	8	h strongly aspirated, as <i>h</i> in <i>how</i> .
Teth	ט	9	t [before a vowel.
Yod	י	10	like <i>i</i> in French, or <i>ee</i> in English ; <i>y</i>
Caph	כ	20	k
Lamed	ל	30	l
Mem	מ	40	m
Nun	נ	50	n
Samech	ס	60	s
Oin	ע	70	o long, as in <i>no</i> .
Pe	פ	80	p
Tsade	צ	90	ts, or tds.
Koph	ק	100	k or q.
Resh	ר	200	r
Shin	ש	300	sh
Tau	ת	400	t, at the end of words <i>th</i> , or <i>i</i> as.

* Pronounced *Hay*.

The number and order of the Hebrew letters are determined from very ancient times, and by high authority. Each stanza of Psalms xxv. cxi. cxii. and of some others, begins with each letter of the alphabet successively. The cxix. Psalm is divided into twenty two parts, in each of which are eight stanzas. Each *part* is marked by the letters of the alphabet in succession, and each *stanza* in the several parts begins with its appropriate letter.

For a further account of the Hebrew manner of designating numbers, see Appendix [A.]

§ 2. Five letters, called *Finals* because they are written only at the end of words, differ in form from those exhibited in the common alphabet.

Tsade.	Pe.	Nun.	Mem.	Caph.
צ	פ	נ	מ	כ Common
ץ	ף	ן	ם	ך Final

For the sake of brevity, and to distinguish these letters, grammarians have commonly denominated them technically *Kamnepats*. The vowels, which are printed in *Italics*, are supplied according to the pronunciation of the pointed grammars, to avoid alteration in an established *technical* name.

In ancient manuscripts, all the letters are written in a continued series, without stops, or spaces at the end of words or sentences. These final letters were probably introduced to assist the reader; for being found at the *end* of words, and no where else, and occurring frequently as final letters they would mark the division of a large class of words, and thus afford considerable aid.

In all the Bible there are but three exceptions to this rule of writing; two respecting מ in Neh. ii. 13, and Is. ix. 6; and one respecting כ in Job xxxviii. 1. These exceptions were probably occasioned by an error of transcribers.

§ 3. Several letters bear a great resemblance to each other. These should be carefully compared, and the difference noted by the student, that in reading the one may not be taken for the other.

SIMILARS.

Nun	ן	י	Zain	8.	Caph	כ	ב	Beth	1.
He	ה	ה	Heth	9.	Nun	נ	ג	Gimel	2.
Tau	ת	ה	Heth	10.	Caph	ך	ד	Daleth	3.
Teth	ט	מ	Mem	11.	Resh	ר	ד	Daleth	4.
Samech	ס	מ	Mem	12.	Yod	י	ו	Vau	5.
Oin	ע	צ	Tsade	13.	Nun	ן	ו	Vau	6.
					Vau	ו	ז	Zain	7.

To aid the learner, it may be proper briefly to describe the difference between these similars.

1. כ is distinguished from ב by the right angle, which its perpendicular side makes with the strokes at the top and bottom of the letter : ב is *round* at its corners instead of being angular. In some printed copies, ב is distinguished from כ only by the roundness of the corner at the bottom.

2. ג is distinguished from נ by having the stroke at the bottom united to the perpendicular only by a small point ; in נ the bottom stroke is united without any variation of its magnitude.

3. ך *final* descends below the line ; ד does not.

4. ד is distinguished from ך by making a right angle at the top, at which part ך is round, or obtuse.

5. ו descends to the bottom of the line ; י does not.

6. ן *final* falls below the line ; י does not.

7. The top of י is continued a little farther to the right of the perpendicular than that of ו, the perpendicular line is small at the top, inclines to the left, and afterwards becomes gibbous, which is not the case with ו.

8. ז descends only to the line ; ן *final* falls below it.

9. ך has no space between its left side and the top ; ך exhibits a small chasm.

10. ך has a small dotted circle at the bottom of the perpendicular stroke on the left hand ; ך has not this mark.

11. ך opens at the top ; ך at the bottom.

12. ך is almost round ; ך *final* is a square, or parallelogram.

13. ך is turned first to the right and then to the left, with the bottom parallel with the line ; ך turns to the left only. Final ך either turns a little to the right, or falls perpendicularly.

§ 4. In writing Hebrew, a word is never divided : to fill up lines, therefore, when a chasm would otherwise be left, these five letters are dilated or extended ; thus

ת	מ	ח	ה	א	Common
ת	מ	ח	ה	א	Dilated

Besides the *dilated* letters here exhibited, there are others which occasionally occur in some copies of the Hebrew Bible.

§ 5. Of the Hebrew letters five are considered as vowels, viz. ך, ך, ך, ך, א ; the remaining seventeen are consonants.

§ 6. The Hebrew letters are sometimes named according to the organ with which they are pronounced, and are divided into

ך, ח, ה, א	Gutturals.
ך, כ, ך, ג	Palatals.
ת, ך, ל, ט, ד	Linguals.
ש, ר, צ, ך, ז	Dentals.
פ, מ, ך, ב	Labials.

This distinction obtains in pointed grammars, and is of little use in those without the points.

§ 7. The alphabet is again divided into *radical* and *servile* letters.

גדוּחַט סַעַפּ צִקֵּר Radicals.

אִבְהוּ יִכַּל מִנְשֵׁת Serviles.

A Radix, or Root, in Hebrew is a simple word, consisting of two or more letters, (usually of three,) from which other words are formed by grammatical inflexions and variations.

Radical letters are those, which always make part of a Radix, or Root.

Servile letters are those, which *serve* for the variation of the Root, by gender, number, person, &c. and for particles.

The alphabet is equally divided between the *radicals* and *serviles*, there being *eleven* of each.

The servile letters are *very often radical*, i. e. make part of a Root; but the radical letters are *never servile*, i. e. they are never used for the variation of the Root in declining.

Of reading Hebrew.

§ 8. Those, who read Hebrew without the points, suppose the original pronunciation of the Jewish language to be irrecoverably lost. This is the case with the Greek and Roman languages, which have been in their glory since the pure Hebrew ceased to be a living language. No two nations pronounce the Greek and Latin alike. It is a fact well ascertained, that the Jews, residing in different countries, pronounce the Hebrew language differently, notwithstanding the uniformity said to be produced by the vowel points. Dr. Buchanan, who is an advocate for the points, acknowledges at least twenty different dialects at the present day. The Jews, who have been discovered in China, pronounce the Hebrew so differently from Europeans, that a resemblance between the Hebrew language in the East and West would not probably be recognised, from hearing it read by the respective inhabitants. The German and Spanish Jews,

who both defend the points, differ in the sounds, which they attribute to some of the consonants and several of the vowel points; and it is obvious, that we are possessed of no means of deciding definitely who are right. Nor is it of any consequence to decide this. The Hebrew has been a dead language for more than two thousand years. It can not be important to determine how it was *pronounced* by the inspired writers, to ascertain the meaning of their *writings*. A person may learn to understand the written language of France without knowing how to pronounce the French. Thousands are learning Greek and Latin every day, without any certain knowledge of the manner in which these languages were originally pronounced.

In forming a system of pronunciation then for a language, the original pronunciation of which is lost beyond the hope of recovery, we are at liberty to follow the general principles which direct us in pronouncing other languages, and to consult euphony. In analogy to the alphabets of other languages, those who reject the points suppose the Hebrew alphabet to contain the five natural, vowel sounds, א, י, ו, ה, נ, *a, e, u, i, o*, as these vowels are generally pronounced on the continent of Europe. But as many syllables and words occur, in which neither of these vowels is inserted, and the true pronunciation of which, (originally regulated, as Jerom testifies, by custom,) it is out of our power now to acquire, we must resort to some expedient to supply ourselves with the elements of pronunciation. The method now in common use is, to supply a short vowel between two consonants, between which there is no vowel of the alphabet. Thus דבר, *dbr*, has no vowel, and in order to pronounce it, we insert *ε*, *epsilon*, or short *e* in each of the syllables, pronouncing it *dēbēr*, or *dēber*. Some grammarians direct us to insert short *a* instead of *ε*; at least to do this occasionally. But as this variety, although

perhaps approaching nearer than the other method to the original pronunciation, serves to multiply rules and increase the perplexities of the learner, it seems preferable to adopt only one vowel to supply deficiencies. The latter method will not indeed commend itself by producing variety of sound, but its simplicity and ease will be a sufficient recommendation.

The writers of Grammars without the points direct us to pronounce the five vowels of the alphabet long, and with stress of voice ; and most of them say, that where two or more vowels occur, they are to be pronounced each separately. Parkhurst however directs י and ם to be pronounced as their correspondent semivowels *y* and *v*, when they stand before another vowel, as does Pike, in the Grammar at the end of his Lexicon. But some other Hebrew grammarians direct us to pronounce them uniformly as vowels. According to them, we are to pronounce יְהוּה I-ē-oo-ē, which makes such a painful jarring and hiatus in the sound, that, if facility of utterance be regarded, it should be altogether rejected.

No one, who has ever heard the Hebrew read with the vowel points, will hesitate to pronounce it in many respects more euphonic, than it is when read according to the direction of Parkhurst, Pike, Wilson, or Smith. If some approach to this euphony can be made, without perplexing the student by multiplying rules, it is certainly desirable. I have ventured to vary a little from their plan, in order to diminish the difficulty of enunciation, and diminish the ground of reproach for cacophony, which is often cast upon the method of reading Hebrew without the points.

To the common rules of supplying a short *e* between two consonants placed together ; of pronouncing י as *y* and ם as *v*, when a vowel of the alphabet immediately follows them ; I would add,

I. *Tau* (τ) at the end of a word is to be sounded as *th* ; in the beginning or middle of a word as *t* simple.

II. *He* (ŋ) at the end of a word like *a* in *care* ; in other cases as *a* in *bate*.

III. When a vowel of the alphabet immediately follows **ŋ** in the same word, it is to be slightly aspirated, to prevent a hiatus.

IV. The conjunction Vau (ו) prefixed to words, and used as a mere connective, is sounded as a consonant (v) with the very short *e*, or *ε* after it. Thus, Gen. i. 1, וַאֲתָנִי may be read V_ε-āth instead of Oo-āt, or wāt, or even Vāth. It will be found convenient thus to separate the connective Vau, from the word with which it is united.

To facilitate the labour of the student in learning to read, a short specimen is here annexed of the manner in which the principles now stated will lead him to pronounce.

Gen. i. 1. Bε-rā-sheeth bε-rā Ā-lay-heem āth
ay-shεm-cem vε-āth ay-hā-rεtz
2. Vε-ay-hā-rεts ay-hee-tah tay-hoo
vε-bay-hoo vε-hesh-ek ōl pen-ce tay-hoom
vεrooh Ā-lay-heem mε-rε-hεp-εth ōl
pen-ce ay-meem.

In this specimen, the syllables of the same word are separated by a hyphen (-), that the learner may have each distinctly presented to him ; and

ϵ represents the supplied vowel, short *e*.

the Hebrew x.

א. ב. ג. ד. ה.

00 6.

cc

$\bar{0} \quad \cdot \quad \cdot \quad \cdot \quad \cdot \quad \cdot \quad \cdot \quad \cdot \quad \gamma.$

ah . . . the final ㄣ.

ā must therefore be sounded as *a* in *all* ; *ay* as *a* in *make* ;
oo as *oo* in *mood* ; *ee* like *ee* in *heed* ; *ō* as *o* in *go* ; and *ah*
as *a* in *care*.

The reader will observe that the Hebrew, like most of the Oriental languages, is read from the right hand to the left.

That the student may see how near this method of reading approaches to that with the points, as laid down by Buxtorf, I will add the pronunciation of the above two verses, expressed in the same way.

**Gen. i. 1. Bε-ray-sheeth bā-rā ε-lō-heem ayth
hāsh-shā-mah-yeem vε-ayth hā-ā-rěts.**

2. V ϵ -hā-ā-rěts hā-y ϵ -thā thō-hoo
v ϵ -bvō-hoo v ϵ -hō-shěchh hhăl p ϵ -nayi
th ϵ -hōm v ϵ -roo-ăhh ε-lō-heem
m ϵ -răh-hay-phěth hhăl p ϵ -nayi
ham-mă-yeem.

In this specimen, besides the vowels noted above, there occur

ă, which stands for the point Patach (-), or *a* in *can*,

ě, - - Sægol (∴), or *e* in *men*,

hh, - - for the strong guttural sound,
like two English *h*'s united ; and

ayi, - - the sound of *a* in *make*, finished by touching the *i* of the Hebrew, or our English *e*.

If the reader will now turn to Sect. 1. of Parkhurst's Hebrew Grammar, he can compare the method of reading proposed above with that of Parkhurst, and with that by the vowel-points. He will find somewhat less similarity between the second and third of these, than between the first and third. If he will also compare the method proposed in the anonymous Hebrew Grammar, printed at Cambridge, in 1806; or that proposed by

Dr. Smith of Dartmouth college in his Hebrew Grammar of 1803; he will perceive no small advance towards the pronunciation by the points in the method now proposed, without any of the embarrassments which they occasion. Facility of utterance has been principally regarded, in the alterations proposed. Some regard has also been paid to euphony; for no advocate for the study of Hebrew without the points can refuse to perceive the cacophony, made by most of the methods proposed by grammarians of the Mascleian school.

Masclef himself, the father of the school who reject the points in acquiring a knowledge of the Hebrew language, proposed a method of reading somewhat different from any yet mentioned. In his alphabet, ׀ is considered as *e* short; ׀ as *e* long, or the Greek η; ׀ as *ph*; ׀ as *ch*, or χ; and ׀ as *th*. His rule for supplying vowels is the following:

When two consonants come together, without a vowel of the alphabet between them, supply that vowel which first occurs in the alphabetic name of the first of these consonants.

For instance, the word ׀׀ has no alphabetic vowel: the name of the first consonant is *Mem*, therefore the first syllable is *Mel*; the name of the first consonant in the second instance is *Lamed*, therefore the syllable is *lak*; both make the word *Mel-lak*. The principal objection to this method is its want of simplicity. It affords little less perplexity to the beginner, than is occasioned by the vowel points.

The method proposed in this Grammar, varies but little from that followed by Dr. Wilson of the University of St. Andrew's in Scotland, as exhibited in his Hebrew Grammar. The reasons for following this method have been hinted at above; and as every student can choose *any* of the methods adverted to, as he shall think it preferable to others, the author hopes he shall not be taxed with presumption in proposing a very few

easy and simple alterations, which will make the reading of Hebrew without the points more easy, and more like that which is followed in the pointed grammars.

§ 9. In the Hebrew Bibles, with points or without them, none of the common English pauses of period, colon, &c. occur. In Bibles without the points, the only Hebrew accent that is used, is what the Rabbins call *Sōph Pāsūk*, i. e. *the end of the verse*, which is thus represented (׃). This answers, or is intended to answer to what is represented by our common English period: and this is found in all the pointed Hebrew Bibles, as well as the others, and always in both at the end of a verse. In the pointed Bibles, the accent called *Athnach* is intended to answer, and generally does answer the design of our colon, or semicolon. This accent is placed *under* the *penult letter* of the word, after which the stop is to be made; thus מֶלֶךְ.

Zākeph Kātōn, another of the accents, answers in general to our semicolon, or comma of longer respiration, (if that distinction may be made respecting the comma,) and is placed *over* the *penult letter* of the word after which the stop is to be made, thus דָּוִד. The office of Zākeph Kātōn is, according to Buxtorf, sometimes supplied by *Sægolta*, which has the same position, thus דָּוִיִּד.

A comma is indicated commonly by Rēviā, similarly posited, thus דָּבָר.

Buxtorf himself acknowledges, that in some instances these accents do not truly represent the pauses of discourse, although he maintains that this is one of their principal uses. Whether in the instances in which they do not truly represent the pauses, they have been placed there by the errors of transcribers, or by the want of skill in the Masorites, it might be difficult to determine.

OF NOUNS.

Of Gender.

§ 10. There are two genders in Hebrew, the *masculine* and *feminine*.

NOTE. The Hebrews *commonly* express the *neuter gender* of the Latins, by the *feminine* : as, “but as for you, ye thought *evil* (רעה fem. from רע) *malum*, against me, but God meant it *for good*,” (לטובה fem. from טוב masc. with ל prefix-preposition.) Gen. i. 20.

“One thing (אחת fem.) have I desired of the Lord.” Ps. xxvii. 4.

Sometimes the neuter gender is expressed by the *masculine*. “It is not *good* (טוב masc.) for man to be alone.” Gen. ii. 18.

Several nouns in the Hebrew are used sometimes in the masculine, and sometimes in the feminine gender : these may be said to be of the *common gender*. Such are the names of animals, which names are generic and comprehend both sexes ; as בקר *a beeve*, עוף *a bird*, נשר *an eagle*, &c.

There are some others also which by usage are of the *common gender* ; as אש *fire*, רוח *spirit*, מקום *place*.

Many participial nouns, which have the same form with the present participle in the active voice, or *Kal* as it is technically called, are also of the *common gender* ; as חצר *an open court*, masculine and feminine. Rob. Heb. Gram. p. 80. 1st Edit.

To these we may add all numerals from twenty upwards ; as עשרים, שלשים, *twenty, thirty*, &c.

Distinction of Gender.

§ 11. The gender of nouns may be *generally* distinguished, by the *termination*.

Most nouns, which terminate in a *radical* letter, or **י**, **נ**, **ן** *servile* are masculine : or, in other words, most nouns not ending in **ה** or **ת** *servile* are masculine.

Most nouns ending in **ה** or **ת** *servile* are feminine. By a **ה** or **ת** *servile* is meant **ה** or **ת** added to the Radix, or Root.

Ending with	Masc.		Root.
A radical	דבר	<i>a word.</i>	דבר
י servile	עבר	<i>a Hebrew man.</i>	עבר
ם servile	פדיום	<i>redemption.</i>	פדה
ן servile	שלחן	<i>a table.</i>	שלח
	Fem.		
ה servile	חלקה	<i>a portion.</i>	חלק
ת servile	כפרת	<i>a cover.</i>	כפר

§ 12. The gender may also be distinguished by the *signification*.

The names of men ; the offices of men, even when the word has a feminine termination ; nations ; mountains ; rivers ; and months are masculine.

Men	דוד	<i>David.</i>
Offices	מלך	<i>a king.</i>
Rivers	פרת	<i>Euphrates.</i>
Nations	אדום	<i>Edomites.</i>
Mountains	כרמל	<i>Carmel.</i>
Months	ניסן	<i>Nisan.</i>

The names of women ; their offices, even when the word has a masculine termination ; countries ; provinces ; cities ; and members of the human body are *feminine*.

Women	רחל	<i>Rachel.</i>
Offices	שגל	<i>Queen, or royal spouse.</i>
Countries	מואב	<i>Moab.</i>
Cities	חברון	<i>Hebron.</i>

Members of	אֶזְרָא	<i>the car.</i>
the body	עֵינַי	<i>the eye.</i>

The rules for determining the gender of nouns are not all of them to be regarded as admitting of *no* exceptions. The critical student of the Hebrew Bible will find exceptions. These are not however sufficient to set aside the utility of rules, which are of pretty general application.

§ 13. The feminine is commonly formed from the masculine gender by the addition of ה, as טוֹב *good*, masc. טוֹבָה *fem.*

Masculine nouns ending in י, add ת to make the feminine; as מִצְרִי *an Egyptian man*, מִצְרִיָּה *an Egyptian woman*.

When a letter is dropped from the masculine, the feminine ends in ת; as בֶּן *a son*, בַּת *a daughter*; אֶחָד *one masc.*, אַחַת *one fem.*

§ 14. The gender of nouns is very often clearly distinguished by the adjective, participle, pronoun, or verb, with which they are connected.

Of Number.

§ 15. There are *two* numbers in the Hebrew; the *singular* and the *plural*.

§ 16. To these most pointed grammars add the *Dual*, and most grammars without the points reject it. How far a dual number is to be admitted, see § 31.

Formation of the plural.

§ 17. The plural of masculine nouns is formed by the addition of ים or ם to the singular; as

	plur.	sing.	
מַלְכִים	or,	מֶלֶךְ	<i>a king.</i>

§ 18. The plural masculine is sometimes formed by the addition of ין to the singular: as מַלְכֵינָא *kings*, חַיִּין *lives*.

This is commonly reputed to be the Chaldee and Syriac form of the plural ; but it occurs frequently in the book of Job, which not improbably was written before these dialects existed.

§ 19. Masculine nouns ending in ה drop this letter, and add ים ; as sing. שדה *a field*, plur. שדים.

§ 20. Masculines ending in י form the plural by adding ים, but the two *Yods* usually coalesce : as sing. גוי *a nation*, plur. גוים.

§ 21. The plural of *feminine* nouns is formed by the addition of ות to the singular : as sing. ארץ *a land*, plur. ארצות : or of ת ; as sing. ארץ, plur. ארצת.

§ 22. Feminines ending in ה or ת change these into ות : as sing. תורה *a law*, plur. תורות : sing. אגרת *a letter*, plur. אגרות.

Sometimes the ו is dropt from the plural ending : as plur. תורת *laws*, אגרת *letters*.

§ 23. Feminines ending in ית or ות change them into יות ; as sing. עברית *a Hebrew woman*, plur. עבריות : sing. מלכות *a kingdom*, plur. מלכיות. Even here, the Vau in some words is left out.

§ 24. Some feminine nouns have, moreover, another plural formed by changing ה into תים, or ותים ; as sing. רחמה *a damsel*, plur. רחמתיים or רחמותיים. Thus Parkhurst ; but see § 31.

§ 25. Some masculine nouns form their plurals after the manner of feminines : as

plur.	sing.		plur.	sing.	
אבות	אב	<i>a father.</i>	צבאות	צבא	<i>an army.</i>
&c. שמות	שם	<i>a name.</i>	אוצרות	אוצר	<i>a treasure.</i>

§ 26. Some feminine nouns form their plurals as masculines ; as

plur.	sing.		plur.	sing.	
גמלים	גמל	<i>a camel.</i>	אלים	אלה	<i>an oak.</i>
&c. מלים	מלה	<i>a word.</i>	יונים	יונה	<i>a dove.</i>

§ 27. Some nouns have both a masculine and feminine termination in the plural: as

plur.		plur.	sing.	
חצרות	or	חצרים	חצר	<i>a court.</i>
היכלות	or	היכלים	היכל	<i>a palace.</i>

§ 28. Some nouns have *no* plural; such as,

1. The names of metals; as **זָהָב** *gold*, **בַּרְזֵל** *iron*, &c.
2. The names of liquors; as **יַיִן** *wine*, **יֵצֶהָר** *oil*, &c.
3. Several others; as **עֲשָׁק** *slander*, **עֲבִיל** *labour*, &c.

Some nouns, on the contrary, have *no* singular; as **חַיִּים** *life*, **נְעֻרִים** *youth*, &c.

§ 29. With respect to the general method of forming the plural of nouns by **ִים** or **ִים**, and **וֹת** or **וֹת**, it should be observed, that it is highly probable all masculine plurals were regularly **ִים**, and feminine plurals **וֹת**, before the introduction of vowel points. According to the rules of the Masorites, **י** and **ו** have no sound of themselves. The plural number, then, having the vowel points, must be pronounced in the same manner, whether **י** and **ו** be inserted or omitted. Hence, as these letters only retarded the progress of the scribe, and were of no value in the system of the points as criteria of the plural of nouns, they were often omitted. It is doubtless owing to this cause, that the regularity of forming the plural number in Hebrew appears broken by so many exceptions, in the present printed copies of our Hebrew Bibles.

It is obvious, also, that when the singular of feminine nouns ends in **וֹת**, that the plural, ending in **וֹת** alone, can be distinguished from the singular only by the sense, if the language be read without points. It is therefore to be lamented, that Masoretic rules have been the occasion of so much deforming the regular orthography of the Hebrew language.

In confirmation of what has now been said, it may be observed, that Kennicott, De Rossi, and other collators

of the Hebrew MSS., have found a number vastly greater of Vau's and Yod's in the ancient Codices, than in the modern. The edition of the Hebrew Bible, from which Luther made his Version into the German, has several thousands of these letters, more than appear in Van der Hooght's Hebrew Bible. The Samaritan Pentateuch retains a great number of these same letters, which are not in the common editions of the Hebrew Bible, for the obvious reason, that the Samaritan, which was the original Hebrew, was never written with the points. [See Bib. Heb. Kennicotti, Tom. i. where the Samaritan is fully exhibited.]

Of the Dual Number.

§ 30. It was stated, (§ 15) that in the Hebrew language there are two numbers, the *singular* and the *plural*; and generally we find no more. There are, however, some cases, where the admission of a *dual* seems to be necessary. By the pointed grammars, every thing which is double, by nature or art, when expressed in the plural form, is assigned to the dual. Thus יָדִים, the plural of יָד *a hand*, is said to be *dual*: so כַּנְּהִים, the plural of כַּנָּף *a wing*, and many others. But as no alteration in the sense can arise from considering these as *plurals*, they may be so considered; and this is agreeable to their orthography, for they are in form regular plurals.

Another class of words may, with more reason, be considered as being of the dual number. When the Hebrews wish to say *two days*, *two thousand*, &c. they do not commonly unite the numeral *two* שְׁתֵּי, with the noun to express this, but say simply יָמִים *days*, אֲלָפִים *thousands*.

Both the former and latter class of duals are, according to the Masoretic punctuation, distinguished from

the plural. The plural ends in ים (īm); the dual in יַיִם (ayīm).

The latter class only are here considered as *duals*. Respecting these, the following rules may be of some use to the student.

§ 31. The termination תים or ותים, in *feminine nouns*, is generally dual when the noun is not in *regimen*. Thus שנה *a year*, שנותים *two years*; אמה *a cubit*, אמותים *two cubits*, &c.

When nouns plural, of the feminine gender, receive a suffix pronoun, they commonly assume this form of the dual, except that the final ם is dropped: as תורותינו *our laws*, נו being the suffix pronoun, signifying *our*. The dual number of feminines in this form is limited, therefore, to nouns in the *case absolute*. A description of this case, and of *regimen*, may be found in § 38.

§ 32. It is more difficult to distinguish the dual *masculine*. This general rule, however, may serve:

When the sense of a passage requires *number* to be *definitely* pointed out, and no cardinal number is joined to the noun, that noun, being in the form of the plural, is the *dual* number.

Thus, 1 Kings xvi. 24, it is said, that Omri “bought of Shemer the hill of Samaria, for ככרים *talents* of silver.” As it is evident the writer means to specify the price, and yet has inserted no *numeral*, this is the *dual number*, according to our rule, and ככרים therefore signifies *two talents*.

So, Josh. vii. 3, “Let not all the people go up, but let about אלפים *thousands*, or three thousand men go up.”—It is very plain here, both from the sense and connexion, that *two thousand*, (as our translators have rendered it,) was meant by אלפים, and that this word is therefore in the *dual number*.

Other instances of a similar nature, illustrating and confirming the rule just laid down, may be found in

Num. xi. 19. Gen. xxvii. 36. xliii. 10. xlv. 22. Ex. xvi. 29.

Of Cases.

§ 33. The relations and dependencies of nouns in Hebrew, are not distinguished by *terminations*, or *cases*, as in Latin or Greek; but, as in English, by *particles* or *prepositions prefixed*. Properly speaking, therefore, Hebrew nouns are *indeclinable*.

The most plain and easy method of parsing nouns in Hebrew is to make three cases as in English, viz. Nominative, Genitive, and Objective or Accusative. The Nominative is the subject of the sentence, as in all languages; the Genitive is the latter of two nouns, in what grammarians call the *construct state* or *regimen*; and the Objective or Accusative follows active verbs and prepositions, expressed or understood. The *case absolute* also occurs in Hebrew, very much as in English.

However, as most students of the Hebrew language have also studied the Greek and Latin languages, it seems natural to reduce the Hebrew as much to the analogy of these languages, as may be practicable. For the sake of those, therefore, who prefer parsing by the old method of six cases, I shall subjoin some observations on the method of ascertaining them.

§ 34. The principal rule is, To observe the sense and construction of the passage. There is no other rule, which in all cases is certain.

§ 35. The different cases, however, may frequently be determined by the particle or preposition prefixed. The prepositions, when they consist of only one letter, are not written *separately* from the noun, as prepositions always are in English, but are connected or incorporated with it, as a part of the same word. Beside the prepositions, there is one other particle, viz. ׀. The following specimen exhibits the usual *prefixes*.

את Acc.

ה Voc.

מ Abl.

Nom.

ל or ה Gen.

ל Dat.

These are thus incorporated :—

מלך	Nom.	a king
למלך or המלך	Gen.	of a king
למלך	Dat.	to a king
אתמלך	Acc.	a king
המלך	Voc.	O king
ממלך	Abl.	with a king.

The plural is declined by a union of prepositions with the noun, in the same manner.

§ 36. Nouns are very often in oblique cases, i. e. some other case than the Nominative, without any of these prepositions or signs prefixed; and nouns, with these signs prefixed, are often in cases different from those, with which the same signs are connected in the example above. For instance;

ה, which grammarians say is the sign of the Genitive, is joined not only with the Genitive, but occasionally with all other cases without exception; and particularly with the Vocative, when it answers to the interjection O.

ל is not only the sign of the Dative and frequently of the Genitive, (as מזמור לדוד a psalm of David,) but is occasionally joined with other tenses: as הרגו לאבנר they slew Abner. Here ל is prefixed to the Accusative.

“Thou wilt not leave my soul לשאול in hell,” where it is joined with the Ablative. Ps. xvi. 10.

“And Seth לשת, he also begat a son;” where Masck supposes לשת to be in the Nominative. Gen. iv. 26.

ל is not unfrequently redundant before nouns, i. e. cannot be translated so as to make any sense in English: as מעל לרקיע above the firmament, where ל prefixed to רקיע, appears to be incapable of any translation.

The preposition **את** or **אות**, is not only connected with the Accusative, but occasionally with the Dative, Ablative, and Nominative. [Vid. § 282.]

ב, which is an abbreviation of **בן**, is generally prefixed only to the Ablative.

§ 37. Besides the prepositions enumerated above, there are many others, which are separated from the noun in the manner of prepositions in English, and govern different cases according to the exigency of the sense.

Of Regimen or Construction.

§ 38. When two nouns, signifying *different* things, follow one another, the *first* of them is said to be in *regimen* or *construction*: as **דבר יהוה** *the word of Jehovah*; here **דבר** is said to be in *regimen*.

Words *not* in *regimen* or *construction*, are said to be *absolute*; when in *regimen*, they are said to be *constructed*, or in the *construct state*. *Absolute* and *constructed* are correlative terms here, employed merely to designate the state of nouns, with regard to regimen.

§ 39. Masculine nouns in the singular, suffer no change on account of regimen; in the plural they drop their **ם** final: as **מלכי ארץ** *the kings of a country*; not **מלכים ארץ**.

§ 40. Feminine nouns in the singular, ending in **ה**, when in regimen, change **ה** into **ת**: as **תורת יהוה** *the law of Jehovah*; not **תורה יהוה**.

§ 41. All other feminine nouns, singular and plural, suffer no change by regimen.

§ 42. Participles and adjectives, used *substantively*, follow the same rules as nouns.

§ 43. When a substantive is in regimen, and suffers a change on that account, the adjective or participle, which agrees with it, suffers no change: as **מעשי יהוה גדולים** *great are the works of Jehovah*; where **גדולים**

agrees with **מַעֲשֵׂי** in regimen, but does not, like the latter, drop its final **ם**.

§ 44. It is an universal and invariable rule, that the word in regimen is always placed *immediately before* the word, which puts it in regimen, or which is to be translated as in the Genitive. Thus Wilson's Hebrew Grammar, p. 127 : but see § 285.

§ 45. There are some exceptions to the common rule respecting mutation, in case of regimen. Thus we find **אֱמָרִים אֱמֶת** *words of truth*, Prov. xxii. 21, for **אֱמֶת אֱמָרִים**. Other instances may be found, Ruth ii. 17—Prov. xiii. 12—1 Kings xxii. 27—Ps. lxxx. 5—Ex. xxviii. 17—Jud. v. 13.

§ 46. On the other hand, some nouns in the case *absolute* have the form of nouns in regimen : as **בְּיַד כָּל נְבִיאִי** *by the hand of all the prophets*, 2 Kings xvii. 13, where **נְבִיאִי** has the form of regimen.* Other instances may be seen, Is. xv. 5—xvii. 10—2 Kings xxv. 1—Num. v. 18—1 Kings vi. 4—Ezech. xli. 21—Ps. lxxviii. 49.

§ 47. Contrary to the analogy of other languages, in Hebrew, the change takes place in the noun *governing*, not in the noun *governed*.

§ 48. As regimen has reference only to the relation of two nouns to each other, it does not alter the relation of the word in regimen, with respect to any other words. *A noun in regimen may be the Nominative to a verb* : as **יָתִיצְבוּ מַלְכֵי אֶרֶץ**, *the kings of the earth set themselves up* ; where *kings*, **מַלְכֵי**, is in regimen with *earth*, **אֶרֶץ**, and Nominative to the verb **יָתִיצְבוּ**.

It may be in the Accusative after a verb or preposition : as **נִסְכַּתִּי מֶלֶךְ**, *I have anointed my king*, where **מֶלֶךְ**, *king*, is in regimen with the pronoun **י**, *my*, and Accusative after the verb **נִסְכַּתִּי**.

So in **בְּעֵצַת רְשָׁעִים**, *in the counsel of the ungodly*, **עֵצַת** is

* Such is the reading of the Keri. But see § 297. Several of the instances here produced, may be explained by Hebrew idiom, without supposing them to be anomalous.

in regimen with רשעים, and in the Accusative, governed by the preposition ב.

It may be in the Genitive : as אלהי מערכות ישראל, *the God of the armies of Israel* ; where מערכות is the Genitive with respect to אלהי, and in regimen with respect to ישראל.

OF ADJECTIVES AND PARTICIPLES.

§ 49. Adjectives and Participles are liable to all the changes, incident to nouns. In the absolute and construct state, in the singular and plural, they are thus varied :—

Absolute.

plur.	sing.
טובים	טוב masc.
טובות טובת	טובה fem.

Constructed.

טובי	טוב masc.
טובות טובת	טובה fem.

But they appear in the *constructed* form, only when they are used *substantively*. The example of טוב will serve as a specimen, for the variation of all Participles.

§ 50. We have already seen, (§ 43.) that when an adjective agrees with a noun in *regimen*, which noun suffers a change in the termination on account of its construct state, the adjective suffers no change.

§ 51. The *prefixes* of the substantive, are not repeated before the adjective which agrees with it : as למלך צדיק, *to a just king* ; not למלך לצדיק.

§ 52. Adjectives and Participles are very often used for nouns ; particularly the *present* participles of active verbs, which express not only *act*, but *habit* or *practice* : as part. pres. שומר *keeping lit.* ; but used for *He that keepeth*, or *A keeper*.

When used in this sense, they have often the definite

article before them : as **הַשׁוֹמֵר**, *he that keepeth*, or *the keeper*.

§ 53. The adjective *commonly*, and the participle *often*, are placed *after* the noun. **כָּל** *all*, and **רַב** *many*, are exceptions, being usually placed before the noun. [See also § 55.]

§ 54. When the adjective precedes the noun, the verb of existence is understood, or expressed, between it and the noun : as **טוֹב יְהוָה**, *good is Jehovah*. To describe this idiom of the Hebrew in other words : when the adjective precedes the noun, some quality is *asserted*, and the object of the proposition is to assert it of the substantive ; when the adjective follows the noun, the quality it expresses is *supposed* to exist, and the object of the proposition is to assert something else.

§ 55. To the above rule *numeral* adjectives are an exception, being sometimes placed before the noun, and sometimes after it, without the verb of existence being understood. [See also § 53.]

Of Comparison.

§ 56. The Comparative and Superlative degrees are not distinguished, in Hebrew, by any peculiarity of termination, as they are in Latin and Greek, but by the addition of particles, or by repetition.

§ 57. The Comparative is usually formed by the addition of **מִן** or **מֵ** to the noun succeeding, i. e. the object of comparison : as **מִתּוֹקִים מִדְּבַשׁ**, *sweeter than honey*, i. e. *sweet in comparison of honey*. [See in the New Testament a like idiom Matt. xviii. 8. et al. loc.]

§ 58. The Superlative degree is formed—by **מְאֹד** : as **טוֹב מְאֹד**, *very good*, or *the best*. Sometimes **מְאֹד** is twice repeated, which is to increase the intensity of the expression.

§ 59.—By a repetition of the positive : as **טוֹב טוֹב**, *good good*, i. e. *the best*.

§ 60.—By a repetition of the same, or a synonymous noun : as, “The vale of Siddim was בארת בארת *pits pits*, i. e. very full of pits.”

“The words of his mouth are און ומרמה *deceit and injurious fraud*, i. e. most injurious deceit.” [Vid. § 269—274.]

§ 61.—By a repetition of the same noun, the former being in regimen : as עבד עבדים *a servant of servants*, i. e. a most abject servant. [Vid. § 269—274.]

§ 62.—By the preposition ב, prefixed to the object of comparison : as, היפה בנשים *fair among women*, i. e. the fairest of women. [Cant. i. 8. See the same idiom, Luke i. 28.]

§ 63.—By the addition of some of the names of God : as ארזי אל *the cedars of God*, i. e. the most lofty cedars. [Ps. lxxx. 11.] See other instances, Ps. xxxvi. 7—civ. 16—Jer. ii. 31—I Sam. xxvi. 11—Ruth, ii. 20—Jon. iii. 3—Gen. xxiii. 6—Isa. xxviii. 2. See a similar idiom, Acts, vii. 20., and probably 2 Cor. x. 4. This rule, however, is admitted with great caution by Glas, in his Philol. Sac., and denied by Gusset in his Comm. Ling. Heb.; but is admitted by most grammarians, though by the more judicious, in less latitude than is sometimes assigned to it. [Vid. Glassii Philol. Sac. Edit. Dathii, pp. 45, 46.]

§ 64. When words which designate *persons, number, or division of time* are repeated, order of succession, or continuance is intended; as

man by man.	איש איש	<i>man man.</i>
by pairs.	שנים שנים	<i>two two.</i>
day by day.	יום יום	<i>day day.</i>

[Vid. § 269—274.]

§ 65. If the conjunction Vau intervene, opposition or diversity is meant : as, “They speak בלב ובלב, *in a heart and in a heart*, i. e. with duplicity, which is the opposite of בלב, *in, or with the heart*, simply, as this would

mean, *with sincerity*.—But this rule is not invariable ; for sometimes *universality* is intended, by the repetition of a noun with the Vau intervening : as עִיר וְעִיר, *every city*. Ez. x. 14. [Vid. § 269—274.]

§ 66. The positive degree, followed by a noun in the Genitive, is sometimes used as a superlative : as, “ There was never a son left him, save Jehoahaz, קָטַן בָּנָיו *the small of his sons*, i. e. the smallest or youngest of his sons.” In strictness, however, קָטַן must be considered as a noun here, so that, *literally*, the passage must be translated, *The smallness of his sons* ; which is a Hebraism for the superlative degree. [See in N. T. Matt. xx. 26—xxii. 36.]

NOTE. בְּכוֹר *the first born* ; חֵלֶב *the fat*, or *milk* ; and רֹאשׁ or רֵאשִׁית *the head or principal part*, when in regimen with the noun to be qualified, constitute a kind of superlative degree. [See Isa. xiv. 30—Job xviii. 13—Num. xviii. 12—Gen. iv. 4—Ex. xxx. 23—1 Sam. ii. 29.]

General Observations.

From an inspection of the above rules, respecting the comparison of adjectives, it appears that the adjective itself is never changed, on account of expressing degrees. From this peculiarity of the Hebrew it comes, perhaps, that the writers of the New Testament, not unfrequently, use the adjective in its simple state for all the degrees : for the comparative ; as Matt. xviii. 8, Καλον σοι, *it is better for thee*, for thus the sense requires it to be translated : or, for the superlative ; as, Matt. xxii. 36. “ Master, which is ἐντολη μεγάλη, *the greatest or most important command?*” Hence, also, perhaps the interchange of one degree for another ; as the Comparative for the Superlative, Matt. xviii. 1, “ Who then is μειζων *the greatest*, in the kingdom of heaven?” So the Superlative for the Comparative : as, John xv. 18, “ The world hated me πρῶτον ὑμῶν, *before you*.” In Hebrew, all the degrees

were made by adjectitious words or letters, or by the sense, and such seems in many instances to be the idiom of the New Testament. The reader, who desires more particular information, may consult Glassii Philol. Sac. edit. Mathii, in the chapters on the Comparison of Adjective.

OF PRONOUNS.

§ 67. Pronouns in Hebrew are divided into Primitive; Derivative or Possessive; Demonstrative; Relative; and Interrogative.

§ 68. The Primitive pronouns are thus declined: [See on the subject of declining, § 33.]

First Person.

plur.		sing.	
אנחנו or נחנו	<i>we.</i>	אני or אנכי	<i>I.</i>
לנו	<i>of us.</i>	לי	<i>of me.</i>
לנו	<i>to us.</i>	לי	<i>to me.</i>
אותנו or אתנו	<i>us.</i>	אותי or אתי	<i>me.</i>
ממנו	<i>from us.</i>	ממני	<i>from me.</i>

Second Person.

sing.		
fem.	masc.	
את אתי	אתה אתי	<i>thou.</i>
לך לני	לך לכה*	<i>of thee.</i>
לך	לך	<i>to thee.</i>
אותך אתך	אותך אתך	<i>thee.</i>
ממך	ממך	<i>from thee.</i>
plur.		
אתן אתנה†	אתם	<i>ye or you.</i>
לכן לכנה	לכם	<i>of you.</i>
לכן	לכם	<i>to you.</i>
אותכן or אתכן	אותכם or אתכם	<i>you.</i>
ממכן or מכן	ממכם or מכם	<i>from you.</i>

* And so of the other cases, which may appear in both forms, or with *He* added.

† And so the double form, or *He* added, in the other cases.

Third Person.

		sing.		
	fem.		masc.	
she.	היא		הוא	he.
of her, &c.	לה		לו	of him.
	לה		לו למו	to him.
	אותה אתה		אותו אתו	him.
	ממנה		ממנו מנהו	from him.
		plur.		
	הן—הנה*		הם המה*	they.
	להן		להם	of them.
	להן		להם למו	to them.
	אותן אתן		אותם אתם	them.
	מהן		מהם	from them.

§ 69. Of the Primitive pronouns, the Nominative is the only case, which is properly primitive: all the other cases are fragments of the primitive pronouns, joined with a preposition.

§ 70. Before the Accusative and Ablative, other prepositions, besides those noted above, are often prefixed: as, על, אל, &c. before the Accusative; עם, ב, &c. before the Ablative.

§ 71. היא is sometimes put for הוא, and *vice versa*; doubtless, in some instances, by the mistake of translators; or in the Pentateuch, where הוא designates both genders, it may be an archaism of the Hebrew language. [See Eichhorn's Einleit. ins. Alt. Test. Vol. ii. § 406.]

Derivative or Possessive Pronouns.

§ 72. These are parts of the Primitive pronouns, called *pronoun suffixes*, and are postfixed to nouns and verbs. They are as follow:

י	ני	me, my.
נו		us and our.

* And so of the other cases, i. e. with He added.

ך כה	<i>thee and thy.</i>
ך כה כי	<i>Id. fem.</i>
כם	<i>you and your.</i>
כן כנה	<i>Id. fem.</i>
ו הו נו נהו מו	<i>him and his.</i>
ה נה	<i>Id. fem.</i>
ם הם המה מו ו הו נו	<i>them, their.</i>
ן הן הנה	<i>Id. fem.</i>

The three last suffixes, of the third person plural masculine, are of the same form as some of those in the third person singular masculine; and little doubt can be entertained, that in the few places where they are found in the plural, they occur *incuriâ scribarum*.

§ 73. That the student may see how these *suffixes* are united with nouns, the following specimen of their union with a noun masculine, and a noun feminine, is subjoined. It should be observed, that suffix pronouns are considered as standing in the place of the noun, which they represent, and therefore put the noun, with which they are united, in *regimen*. Of course, in the following examples, תורה with the affix changes ה into ת, and becomes תורת in *regimen*; and דברים by the rules of *regimen* becomes דברי. [See § 39.]

Noun Masculine.

plur.		sing.	
דברים	<i>words.</i>	דבר	<i>a word.</i>
דברי	<i>my words.</i>	דברי	<i>my word.</i>
דברינו	<i>our words.</i>	דברנו	<i>our word.</i>
דריך	<i>thy words.</i>	דריך	<i>thy word.</i>
דרכי	<i>thy words. fem.</i>	דרכי	<i>thy word. fem.</i>
דברכם	<i>your words.</i>	דברכם	<i>your word.</i>
דרכנן	<i>your words. fem.</i>	דרכנן	<i>your word. fem.</i>
דבריו	<i>his words.</i>	דברו	<i>his word.</i>
דברה	<i>her words.</i>	דברה	<i>her word.</i>
דבריהם	<i>their words.</i>	דברם	<i>their word.</i>
דבריהן	<i>their words. fem.</i>	דברן	<i>their word. fem.</i>

Noun Feminine.

plur.		sing.	
תורות	<i>laws.</i>	תורה	<i>a law.</i>
תורותי	<i>my laws.</i>	תורתִי	<i>my law.</i>
תורותינו	<i>our laws.</i>	תורתנו	<i>our law.</i>
תורותיך	<i>thy laws.</i>	תורתך	<i>thy law.</i>
תורותיך	<i>thy laws. fem.</i>	תורתֵך	<i>thy law. fem.</i>
תורותיכם	<i>your laws.</i>	תורתכם	<i>your law.</i>
תורותיכן	<i>your laws. fem.</i>	תורתכן	<i>your law. fem.</i>
תורותיו	<i>his laws.</i>	תורתו	<i>his law.</i>
תורותיה	<i>her laws.</i>	תורתה	<i>her law.</i>
תורותיהם	<i>their laws.</i>	תורתם	<i>their law.</i>
תורותיהן	<i>their laws. fem.</i>	תורתן	<i>their law. fem.</i>

The other suffixes, which have not been repeated in this example, are connected in the same manner as those which are exhibited.—**תורה** in the plural, with a suffix, becomes **תורותי**. [See this explained § 31.]

§ 74. *Numerals* take suffixes in the same manner as nouns : as **שניהם** *two of them*, or both ; absolute form **שנים** *two*.

§ 75. **פה** *a mouth* ; **אב** *a father* ; **אח** *a brother* ; and **חם** *a son in law* are irregular, in the reception of suffixes, imitating the plural when they are in the singular : as **פיו** *his mouth* ; **אביו** *his father*, &c.

§ 76. Some other nouns, in the common Hebrew text, are irregularly connected with their suffixes. In some instances, the singular imitates the plural : as 2 Kings, ii. 12—1 Kings, viii. 26—Lev. v. 24. In other instances, the plural imitates the singular : as Ex. iv. 5—Numb. xvii. 3—Deut. xxviii. 59—Ezech. xvi. 52—xliii. 11—Nah. ii. 14. But such instances are so few, as to leave little doubt, that they occur through error in transcribing.

Of the affix pronouns, as connected with Verbs and Participles, further notice will be taken, after treating of the Verbs. [§ 231—234.]

Demonstrative Pronouns.

§ 77. Common gender **זו זֶה** *this or that*.
feminine **זאת**

This pronoun also signifies *such, talis* : Deut. v. 26—
also *some, or a certain, quidam* : as 1 Kings, xix. 5—
זֶה מַלְאָךְ *a certain angel*.

Common gender **הלוּ הִלֵּזָה הִלֵּזוּ** *this or that*.
אלֵּה אֵלֶּה *these and those*.

ה, prefixed to a noun, frequently answers to the Greek article *ὁ, ἡ, το*, and is demonstrative.

Relative Pronouns.

§ 78. **אֲשֶׁר** *who, which, what* ; of every gender and number.

ש is sometimes used as an abridgement of **אֲשֶׁר** : as **שֶׁעָלוּ** *they ascend*, for **אֲשֶׁר עָלוּ**. Cant. iv. 2.

ה is sometimes used in the room of **אֲשֶׁר** ; particularly before verbs and participles : as **הַהִקְדֵּשׁ** *which consecrated*, for **אֲשֶׁר הִקְדֵּשׁ** 1 Chron. xxvi. 28.*

זֶה and **זֶה** are sometimes used as *Relatives* : as Ps. ix. 16. “The net, **זֶה** *which* they had hid.”

מֶה is sometimes *relative* : as “The word **מֶה** *which* he shall show me.” Numb. xxiii. 3.

Interrogative Pronouns.

§ 79. **מִי** *who*, relating to persons.

מָה *what*, relating to things.

For **מֶה** is sometimes put **מַה** : as **מַה זֶה** *what is this?* for **מֶה זֶה** Ex. iv. 2.—See also Isa. iii. 15—Ezech. viii. 6.†

The letter **ה** often supplies the place of an Interrogative.

* Some copies however read **הַמִּקְדֵּשׁ**.

† But these are doubtless errors of transcribers. [See the Keri in those places, in Van der Hooght's Bible.]

OF VERBS.

§ 80. Verbs in the Hebrew language, as in all others, may be considered with respect to the kind of action which they designate, and then they may be divided into Transitive and Intransitive, or Active and Neuter.

The first of these are generally perfect in their conjugations, being used in them all; but Neuter verbs are commonly found only in one voice, which is sometimes active, as עמד *he stood*, and sometimes passive, as נשבע *he swore*. When neuter verbs, however, have an *active* signification, i. e. when verbs of the same root with those which are used intransitively, have a *transitive* meaning, then they are capable of all the different conjugations and voices: as עמד *he stood*, is neuter in Kal, but when it is used to designate the action of *establishing something*, or *making it to stand*, then it may be used in Hiphil, &c.: as העמיד *he established*. Most of the intransitive verbs are in Kal.

This distinction does not affect the mode of declining. So far as neuter verbs are declined, they differ not from active verbs.

§ 81. In the variation of verbs, their *Number*, *Person*, *Gender*, *Mood*, *Tense*, *Conjugation*, and *Voice* are to be considered.

Of Number, Person, and Gender.

§ 82. There are two numbers, the Singular and Plural.

§ 83. There are three persons. Declension begins with the *third*; because, by the addition of letters to this, the other persons are formed.

§ 34. The genders are the masculine, feminine, and common.

§ 85. In all the tenses, the first person, singular and plural, is of the *common* gender, as are the second person singular and third person plural of the Præter tense.

Of Mood and Tense.

§ 86. There are three Moods; the Indicative, Imperative, and Infinitive.

§ 87. The Imperative and Infinitive have no distinction of tense.

§ 88. The Indicative has two tenses; the *past* and *future*. The active participle, or *Benoni*, as it is technically called, supplies the place of the present tense, for the most part.

§ 89. The Past tense, being found only in one form, must have great latitude of construction. Accordingly it is used for the *Present* tense, as Gen. iv. 9. Ps. i. 1.—for the *Perfect* tense, as Gen. i. 1.—for the *Imperfect*, as Gen. i. 2—for the *Pluperfect*, as Gen. xiv. 4—when preceded by ׀ *conversive*,* for the *Future*, as Gen. ii. 24—and sometimes it seems to have a future sense, when ׀ is not prefixed, as Gen. ix. 13.

§ 90. Nor is this tense used to express the Indicative mood only; it is also used to express the Optative and Subjunctive; especially when preceded by any of the following Particles:

לוּ אֶחָדִי לֹא לוּ *utinam, I wish.*

כִּי *although.*

יֵתֵן כִּי *O that,*

אִם *If.*

and by other particles of similar signification, as Ps. lxxxix. 16—Deut. xxxii. 29—Is. lxiii. 19—Ex. xvi. 3—Gen. xxxii. 26.

§ 91. The Future tense not only serves to designate the future, properly so called, but, when preceded by ׀ *conversive*, it generally stands for the Past, as Gen. i. 3—sometimes, without the ׀, for the Imperfect, as Is. vi. 2—sometimes for the Perfect, as Ps. xviii. 9. Jos. viii. 30—sometimes for the Present, as Ps. i. 2—when preceded by particles, like those enumerated just above, it

* See explanation of this, § 354. and Appendix C, and D.

is used instead of the Optative and Subjunctive mood, as Gen. xxvii. 4—and as the Imperative consists of only the second person, the future Indicative is used for the first person plural Imperative, as Gen. i. 26, **נַעֲשֶׂה**, *let us make*; and also for the third person, singular and plural, as Gen. i. 3, 9.

[The student who wishes to see all these positions, respecting the perfect and future tense, amply established by citations, may consult Glassii Philol. Sac., by the learned Dathé, Edit. 1776, Vol. i. pp. 295—314.]

§ 92. Participles are *Active* and *Passive*.

The Active Participle is technically denominated *Benoni*, (that is, *intermediate*, between the past and the future,) because in its appropriate, participial sense, it is often used to express the *Present tense* of the verb, and is then commonly preceded by the pronoun, with which it agrees: as **אֲנִי בֹקֵר** *I visiting*, i. e. I visit. It is also used for the Future tense, like the future in *rus* in Latin; as **אַתֶּם עֹבְרִים**, *ye passing over*, i. e. ye are about to pass over; “And behold I **מְבִיא**, *am about to bring*, i. e. will bring a flood, &c. Gen. vi. 7.—and for the Imperfect and Perfect tense, as “Jehovah **הוֹלֵךְ** *antecedebat*, went before them,” Ex. xiii. 21—“Your eyes **הִרְאוּ** *seeing*, i. e. saw what Jehovah did,” &c. Deut. iv. 3.

NOTE. Where the participle stands for the Future, the future tense of the *verb of existence* is understood; where it stands for the Past, the past tense of the *verb of existence* is understood. [Vide Philol. Sac. ut supra. pp. 348—351, where abundance of proof is exhibited.]

§ 93. The Participle Passive, or as it is technically called, *Paoul*, (from the ancient paradigm **פָּעוּל**, which in this participle makes **פָּעוּל**,) answers to the present participle passive of the Greeks, or the perfect participle passive of the Latins.

Of Conjugation and Voice.

§ 94. The verb anciently used by grammarians, as an example of the inflexions which take place in a regular verb, was **פָּעַל**. This, according to the method of pronunciation by the points, was called *Paal* in the first conjugation; *Niphal* in the second; in the third *Piel*; in the fourth *Pual*; in the fifth *Poel*; in the sixth *Hiphil*; in the seventh *Hophal*; and in the eighth *Hithpael*. Modern grammarians have removed *Poel* from the conjugations of regular verbs. As *Piel*, *Pual*, and *Poel* differ from the first conjugation *Paal*, (or as it is now called, *Kal*,) only in vowel points, and not in letters, and as the senses affixed to these conjugations appear to be fanciful, and of Rabbinical origin, and without any real utility to the student, while they serve to increase the difficulty of acquiring the language, the compilers of grammars without the points, have universally neglected them.

§ 95. Properly speaking, Conjugation cannot be predicated of Hebrew verbs; certainly not, in the sense in which this word is used, by Greek and Latin grammarians. But, as dispute respecting this would savour too much of logomachy, I have chosen to retain the word *conjugation*, and also the established technical names of the several parts of each conjugation.

§ 96. There are three Conjugations; and in each, except the third, there are two Voices, the Active and the Passive.

To the first Conjugation belong *Kal* and *Niphal*; to the second, *Hiphil* and *Hophal*; and to the third, *Hithpael*.

§ 97. *Kal* (from **קָל**, i. e. *light*,) generally represents the active voice, or conveys the simple affirmation of the verb: as **בָּקַר**, *he visited*. It embraces verbs transitive, as **לָמַד**, *he taught*; verbs intransitive, as **עָמַד**, *he stood*;

and also verbs common, as **חלף**, *he changed*, or *he was changed*.

§ 98. Niphal is the passive of Kal, and is regularly formed by prefixing **נ** : as

Kal **פקד** *he visited.*

Niphal **נפקד** *he was visited.*

Under this conjugation may also be ranked verbs, which have a passive form, and an active signification : as **נשבע** *he swore*, which may be called *Deponent verbs*.

§ 99. It is laid down by grammarians as a general rule, that when verbs are *not* used in Kal, they generally have the signification of that conjugation, though they are in the form of another. [Masclef. Gr. Heb. p. 109.]

§ 100. Active verbs, used in Kal, have sometimes an active signification in Niphal. See Jer.ii. 35—Ezech. vi. 9—Mal. iii. 16.

Niphal has also a reflective sense, and is sometimes used for Hithpael ; as 2 Sam. xx. 10, **לֹא נִשְׁמַר** *he did not keep himself*. See also Lev. xviii. 24.

§ 101. Hiphil is formed from Kal, by prefixing **ה**, and inserting ' between the two last radicals : as

Kal **פקד** *he visited.*

Hiphil **הפקיד** *he caused to visit.*

§ 102. Verbs, which are active in Kal, express a double action in Hiphil, marking not only the action, but the cause or author of it. [Vid. preceding section.]

§ 103. Verbs which are neuter, and intransitive in Kal, in Hiphil generally become active and transitive : as

Kal **למד** *he learned.*

Hiphil **הלמיד** *he taught.*

§ 104. Some verbs appear to acquire no additional meaning, by being placed in Hiphil : as

Kal **שלך** *he threw.*

Hiphil **השלך** *the same.*

§ 105. Some verbs in Hiphil have both a transitive

and an intransitive sense : as **השכיל** *he understood*, or *he made to understand*.

§ 106. Some remain intransitive : as **האדים** *he blushed*.

Many verbs, in the Greek Testament, have the sense of this conjugation in Hebrew. See 2 Cor. ii. 14.—1 Cor. iii. 6—Mat. v. 45—Heb. iv. 8—Rom. viii. 26—Mat. xxiv. 36. The last two instances may, perhaps, be somewhat doubtful.

§ 107. Hophal is formed from Hiphil, by dropping the characteristic Yod : as

Hiphil **הפקיד** *he caused to visit.*

Hophal **הפקד** *he was caused to visit.*

§ 108. Hophal is the passive of Hiphil, varying in sense, according to the different significations of Hiphil related above. This conjugation is seldom used.

§ 109. Hithpael is formed from Kal, by the addition of **הת** to the beginning of the verb : as

Kal **פקד** *he visited.*

Hithpael **התפקד** *he visited himself.*

§ 110. Hithpael has not only a *reflective sense*, as in this example, but is often used as Kal : thus **הלך** *he walked*. **התהלך** idem.—See also, Gen. ii. 25—Prov. xxiii. 3—Sam. iii. 29. This use of Hithpael is by no means uncommon.

§ 111. Many verbs, also, in Hithpael have a passive signification, and are construed in the same way as Niphal : as **והתברכו בזרעך** *and in thy seed shall they be blessed* ; Gen. xxii. 18. See also Num. ii. 33—Eccl. viii. 10—Ezech. xix. 12.

This last use of Hithpael is not strange, as in Syriac and Chaldee there is no Niphal, but Hithpael is used in its stead.

§ 112. Grammarians also observe, that this conjugation sometimes has the sense, of feigning to do the action

represented by the verb ; from which it has been called by some, the *hypocritical* conjugation. Thus 2 Sam. xiii. 5, וַתִּתְחַל and *feign thyself sick*. So also, Jos. ix. 4—Prov. xiii. 7.

I am however far from being satisfied, that the nature of this conjugation is essentially connected, with the expression of dissimulation. On the contrary, it often signifies the *habit* or *custom* of doing any thing, i. e. of often repeating it. Such instances as the above, result rather from the exigency of the passage, than from the nature of the Conjugation.

Inflection of a Perfect Verb.

§ 113. A *perfect* verb is that whose root consists of three letters, and which, in its various inflections, *never* loses *any* of its radical letters.

§ 114. Paradigm of the perfect verb פקד, *he visited*.

	Hithpael. Indicative Præt. Tense.	Hophal. Indicative Præt. Tense.	Hiphil. Indicative Præt. Tense.	Niphal. Indicative Præt. Tense.	Kal. Indicative Præt. Tense.	Person.
	Sing.	Sing.	Sing.	Sing.	Sing.	
ה	התפקד	הפקד	הפקיד	נפקד	פקד	3. mas.
	התפקדה	הפקדה	הפקידה	נפקדה	פקדה	3. fem.
ה	התפקדת	הפקדת	הפקדת	נפקדת	פקדת	2. com.
	התפקדתי	הפקדתי	הפקדתי	נפקדתי	פקדתי	1. com.
	Plural.	Plural.	Plural.	Plural.	Plural.	
ו	התפקדו	הפקדו	הפקידו	נפקדו	פקדו	3. com.
	התפקדתם	הפקדתם	הפקדתם	נפקדתם	פקדתם	2. mas.
	התפקדתן	הפקדתן	הפקדתן	נפקדתן	פקדתן	2. fem.
	התפקדנו	הפקדנו	הפקדנו	נפקדנו	פקדנו	1. com.
	Future Tense. Sing.	Future Tense. Sing.	Fut. Tense. Sing.	Fut. Tense. Sing.	Fut. Tense. Sing.	
ה	יתפקד	יפקד	יפקיד	יפקד	יפקד	3. mas.
	תתפקד	תפקד	תפקיד	תפקד	תפקד	3. fem.
	תתפקד	תפקד	תפקיד	תפקד	תפקד	2. mas.
ו	תתפקדי	תפקדי	תפקידי	תפקדי	תפקדי	2. fem.
ה	אתפקד	אפקד	אפקיד	אפקד	אפקד	1. com.
	Plural.	Plural.	Plural.	Plural.	Plural.	
ו	יתפקדו	יפקדו	יפקידו	יפקדו	יפקדו	3. mas.
	תתפקדנה	תפקדנה	תפקדנה	תפקדנה	תפקדנה	3. fem.
ו	תתפקדו	תפקדו	תפקידו	תפקדו	תפקדו	2. mas.
	תתפקדנה	תפקדנה	תפקדנה	תפקדנה	תפקדנה	2. fem.
ה	נתפקד	נפקד	נפקיד	נפקד	נפקד	1. com.
	Imperative. Sing.	Imperative.	Imperative. Sing.	Imperative. Sing.	Imperative. Sing.	
ה	התפקד		הפקיד	הפקד	פקד	2. mas.
ו	התפקדי		הפקידי	הפקדי	פקדי	2. fem.
	Plural.	Wanting.	Plural.	Plural.	Plural.	
ו	התפקדו		הפקידו	הפקדו	פקדו	2. mas.
	התפקדנה		הפקדנה	הפקדנה	פקדנה	2. fem.
ה	התפקד	הפקד	הפקיד	הפקד	פקד	Inf.
י	מתפקד		מפקיד		פוקד	Part. act.
		מפקד		נפקד	נפקד	Part. pass.

Besides the above Paradigm, some grammars insert the following Gerunds : viz.

כִּפְקֹד
כִּפְקֹד
לִפְקֹד
מִפְקֹד

The small column, on the left hand of the Paradigm, contains the *Paragogic* letters, which are occasionally added to the persons in all the voices, against which they stand. Grammarians differ about their use ; some supposing them to be added for the sake of euphony ; some for the sake of emphasis ; and others regarding them as the result of error in transcribing, and denying that any probable use can be assigned them.

Remarks on Kal.

Præter Tense.

§ 115. The Præter tense is varied to express the different persons, by postfixing fragments of the primitive pronouns ; as ה, ת, תי, ו, תם, תן, נו.

§ 116. The third person singular feminine, sometimes changes its final ה into ת : as מִסֵּרַת *she taught*, for מִסֵּרָה idem. This always happens, when followed by a suffix pronoun.

§ 117. The second person singular feminine, sometimes ends in תי instead of ת. There are some instances where the masculine ends in this manner : as Ezech. xvi. 31, עֲשִׂיתִי *thou (masc.) hast done*.—Zech. ix. 11.*

§ 118. When the *first* person singular is followed by a suffix pronoun, the י is sometimes omitted : as Gen. vi. 7, עֲשִׂיתִם *I have made them*, for עֲשִׂיתִי. Also Ex. ii. 10.

§ 119. From the *third* person plural ו is sometimes dropped, before the pronoun suffix הוּ *him* or *it* : as Zech. xiii. 3, דָּקְרוּהוּ *they stabbed him*, for דָּקְרוּהוּ.

* But both of these anomalous endings, doubtless, are the result of mistake in transcribers ; as it is evident they are contrary to the principles of the language.

§ 120. In the same manner, the ך final of the first person plural is dropped : as 1 Kings xvii. 12, אכלנוהו *we ate it*, for אכלנוהו.

§ 121. The second person masculine plural, sometimes drops its ם final before a suffix ; as does the same person feminine, its ן final : as צמתני *ye have fasted to me*, for צמתמני.

NOTE. Vau is sometimes inserted before the suffix pronoun, in the room of the ם or ן. [Masclef.]

§ 122. ן paragogic is frequently added to all the persons ending in ך.

Future Tense.

§ 123. The Future is formed from the Præter, by prefixing and postfixing fragments of the primitive pronouns : as may be seen in the Paradigm.

§ 124. In the Future Tense, ך is often inserted between the last radicals ; and ן is commonly inserted *after* the last radical, and *before* the three suffixes ן, ך, ך : as יברכנהו *he shall bless him*. Ps. lxxii. 15. [Masclef.]

§ 125. The first and third persons future, which have no increase at the end, often assume ך paragogic ; those persons which end in ך or ך, often take ן paragogic. [Vid. Paradigm.]

§ 126. In those persons which end in ך, ן paragogic is not only affixed often, but the ך is sometimes dropped when this happens ; as Ex. xxi. 18, יריבן *they shall strive*, for יריבן.

§ 127. The third person feminine plural, and the second feminine plural, both of which end in נה, sometimes drop the נה ; the former *often*, the latter more seldom : as Ex. i. 19, תאמנן *they (fem.) shall say*, for תאמרנה ; Ex. i. 18, תחיינן *ye (fem.) have preserved*, for תחיינה : and with a suffix, the נה is sometimes changed into ך, as תראנני* for תראנהני, Cant. i. 16. ; and some-

* But Van der Hooght reads תראנני.

times wholly omitted, as תחשבהני for תחשבני Job. xix. 15.

§ 128. There are some instances, where the masculine appears to be used for the feminine, in these persons. See Job, xix. 15—Cant. ii. 7. But these are so few, that they may be placed to the account of errors in transcribing.

There are also some instances, where the formative prefix is masculine, and the suffix feminine; as Gen. xxx. 38, יחמנה. See also Dan. viii. 22—1 Sam. vi. 12; which are to be attributed to the same source of error.

The Imperative Mood.

§ 129. ך is often inserted, before the last radical of the Imperative.

§ 130. The second person masculine often assumes ך paragogic.

§ 131. The second person plural feminine, sometimes drops its final ה; as Gen. iv. 23, שמען hear ye, (women) for שמענה. So likewise the second person singular drops its Yod: as הניקרו for הניקהו. Ex. ii. 9.

§ 132. The second person plural sometimes drops its final ך, when a suffix is added to the verb: as Gen. i. 28, כבשה subdue ye it, for כבשוה; which form it has in the Samaritan, and several of Kennicott's Codices.

Infinitive Mood.

§ 133. ך is often inserted between the two last radicals of this Mood.

§ 134. ך paragogic is sometimes added; and this is sometimes changed into ת: as Ps. lxxiii. 28, קרבת אל־הים to draw near to God, for קרב.

§ 135. The infinitive is often used as a noun, or Gerundial substantive, taking suffixes and prefixed prepositions in the same manner: as Ps. cxxxix. 2, Thou knowest שבתִי וקומִי my down sitting and uprising; שבת and

קום are the infinitive, from the roots ישב and קם.— בקרבי *in my approach*, from קרב *to approach*.

The infinitive is sometimes used instead of a Gerund : as Gen. ii. 16, אכל תאכל *comedi comedes*, or, *eating thou shalt eat* ; or perhaps the first word here maybe considered as a noun, and the succeeding one as a verb, agreeably to the Hebrew idiom. [Vid. § 344.]

Active Participle, or Benoni.

§ 136. This Participle is declined in the same manner as adjectives. [Vid. § 49.]

§ 137. ך is very often omitted, and then it is distinguished from the Perfect, only by the sense.

§ 138. When a pronoun expressed *immediately* precedes it, it is to be rendered as a verb in the present tense : as

אני פוקד	<i>I visit.</i>
אתה פוקד	<i>thou visitest, &c.</i>

§ 139. This Participle is very often used as a verbal noun : as שומר *keeping*, i. e. a keeper.

Participle Passive, or Paoul.

§ 140. Intransitive Verbs are wanting as to this Participle, the active form supplying its place. This results from the signification of the verb.

§ 141. ך before the last radical is often omitted.

§ 142. It is often used as a verbal noun : as שכון *habitor*, an inhabitant.

Gerunds.

§ 143. Gerunds are formed from the Infinitive,* by prefixing either ב, כ, ל, or מ.

§ 144. The Gerund formed by ב, commonly answers to the Gerund in *do* in Latin. This prefix, in this connexion, may often be rendered *when*, or *whilst* ; sometimes *after*, *before*, *because*, &c. Ps. li. 2, בבוא אליו *when*

* And this may be the Infinitive of any other Voice, as well as that of Kal, which is exhibited above. [Vid. § 153.]

he came to him.—2 Chron. xvi. 17—Gen. xxxiii. 18—Ps. cii. 23—Gen. ii. 4. Sometimes it is to be rendered by the case absolute in English.

§ 145. The Gerund formed by כ, is similar to the preceding. It is sometimes to be rendered as the case absolute; sometimes as the Subjunctive mood, preceded by *when, after, before, &c.*; as 1 Kings, i. 21, כשכב אדני, *when my Lord shall have slept*—cum occubuerit Dominus meus. Gen. xxxix. 18—Deut. xxiv. 13.

§ 146. ל forms the Gerund that answers to the Latin Gerund in *dum*, which may, like all Gerunds, be sometimes rendered as a noun, in the case which its preposition governs, or as a verb preceded by *that, when, until, after, &c.* Gen. xv. 12, And it came to pass השמש לבוא when the sun was sitting. Deut. x. 12. Ezec. xlv. 13.

Sometimes it is to be rendered as the Gerund in *di*; as Eccl. iii. 4, A time לבכות of weeping.

Sometimes as the neuter gender of the future participle in *dus*; as 2 Kings, iv. 13, What לעשות is to be done to thee, or for thee.

Sometimes simply by the infinitive; as Jud. xix. 10, He was unwilling ללון to lodge.—2 Sam. xiv. 10.

Sometimes it seems to be pleonastic, or superfluous: as “God spake unto Moses, לאמר saying, or in, or by saying.”

§ 147. מ forms the Gerund in *do*, and is very often rendered by the subjunctive, preceded by *ne, lest, &c.* Is. v. 6, I will command the clouds מהמטיר from raining, i. e. that they may not rain; *ut non pluant.* 1 Sam. xv. 26—Is. xxiv. 10—xliv. 18—lvi. 2.

Active Gerunds.

§ 148. Active Gerunds may not unfrequently be rendered *passively*; as Ps. xlii. 14, באמר אלי, *in dicendo*, i. e. while it is said to me. Gen. iv. 13—iv. 26.—Ps. li. 6—lxvi. 10—Prov. xxv. 7. [Masclef.]

But these Gerunds, with the form of the active voice, may be considered as being in the passive. [Vid. § 153.]

Remarks on Niphal.

§ 149. Niphal differs not from Kal in the method of inflection, but only in the prefixed augment נ.

§ 150. This augment is prefixed particularly to the Præter tense and the Participle; never to the *future*, which differs not from that of Kal, with respect to form.

§ 151. Masclef says that נ is sometimes prefixed to the Imperative and Infinitive, instead of ה, which is the common prefix.*

§ 152. The letter נ is sometimes inserted in this conjugation, before the last radical: as נִשְׁלוּחַ, from שָׁלַח.

§ 153. The letters which formed the Gerunds, by being prefixed to the Infinitive Mood, sometimes exclude the prefix ה, which is characteristic of that mood: as בִּמְסַר, for בְּהִמְסַר, *to be taught*.

Remarks on Hiphil.

§ 154. The characteristic נ of this conjugation, is inserted only in the third persons of the Perfect.

§ 155. The characteristic ה is omitted in the Future; and *sometimes* in the Imperative. It is also not unfrequently omitted in the Gerunds; and always omitted in the Participle.

§ 156. The characteristic נ is sometimes omitted, in all the instances in which it is here inserted, in this conjugation.

§ 157. This conjugation is frequently used in the New Testament. [Vid. § 106.]

* But this is very doubtful. If the instance he produces Gen. xxxi. 30, be the genuine reading, נִכְסַר, in the sense which it there has, is doubtless a Deponent verb, occurring only in Niphal in that sense, and may here be considered as a participial noun. The probability however is, that the very few instances of this kind that occur, are the result of errors in transcribing.

Remarks on Hophal.

§ 158. When the Yod in the Hiphil is omitted, [§156,] the form of the verb is the same as that of Hophal, and the latter can be distinguished from the former, only by the sense.

§ 159. Hophal has no Imperative, as appears by the Paradigm.

Remarks on Hithpael.

§ 160. In a few instances, the characteristic ה of this conjugation, and also of Hiphil, is exchanged, (probably from the negligence of Chaldaizing transcribers,) for the corresponding Chaldee conjugation, which begins with א; as 2 Chron. xx. 35, אתחבר, for התחבר. See also Is. lxiii. 3—Jer. xxv. 3—Ps. lxxvi. 6—Ezech. xiv. 3.

§ 161. When verbs begin with ש or ס, they transpose the characteristic ת of this conjugation into the place of these letters, while these assume the place of ת: as השתמר for התשמר, from שמר, to keep; הסתבל for התסבל, from סבל to bear.

§ 162. Verbs beginning with צ, not only transpose this letter into the place of the characteristic ת, in Hithpael, but change this ת into ט: as צדק Kal, הצטדק Hithpael.

§ 163. It is commonly said, that verbs beginning with י transpose it with ת, and change ת into י: but though this is common in Chaldee and Syriac, no instance of it occurs in the Hebrew text. [Vid. Masclef. Gr. Heb. p. 116.]

§ 164. According to some, ת characteristic, before the letters ת, מ, י, and ד, is dropped. But this remark appears to be without foundation, as all the instances, in which this has been supposed to be the case, are referable to other conjugations. [Vid. Masclef. ubi supra.]

Of Irregular Verbs.

§ 165. These may be divided into three classes. I. Such as lose one or more of their radical letters, in the course of inflection. II. Such as have for their root more or less than three letters. III. Such as having three letters, are not found in several of the conjugations, and differ from perfect verbs in the manner of forming the Benoni participle. The last two radical letters of these verbs are the same, and they constitute what grammarians have generally called Verbs *Oin doubled*.

§ 166. Of the First Class, some lose their first radical, and these are called *Defective Pe*; some lose their last radical, and these are called *Defective Lamed*; and some lose both their first and last radical, and these are called *Doubly Defective*.—The technical names, *Pe* and *Lamed*, are derived from the first and last letters of the old Paradigm פִּעַל; where, פ being the first letter and ל the last, when a verb is said to be defective *Pe*, it is meant that its *first* letter is dropped, in some part of the inflection; and by a verb defective *Lamed*, is meant one whose *last* radical is dropped, in some part of its inflections.

I. Class.

(1) *Of Verbs defective Pe, or in their first Radical.*

§ 167. These are *Pe Yod*; *Pe Nun*; and *Pe Aleph*: or those whose first radical is י, נ, or א.

Verbs Pe Yod.

§ 168. These verbs differ not from Perfect verbs, except that in some cases they lose their first radical.

§ 169. The following Paradigm will exhibit all their usual irregularities.

Paradigm of the Verb PE YOD, יסף *be added*.

Hithpacl. Indicative. Præt. Tense. Sing.	Hophal. Indicative. Præt. Tense. Sing.	Hiphil. Indicative. Præt. Tense. Sing.	Niphal. Indicative. Præt. Tense. Sing.	Kal. Indicative. Præt. Tense. Sing.
התיסף	הוסף	הוסיף	נוסף	יסף
התיספה	הוספה	הוסיפה	נוספה	יספה
התיספת	הוספת	הוספת	נוספת	יספת
התיספתי	הוספתי	הוספתי	נוספתי	יספתי
Plural.	Plural.	Plural.	Plural.	Plural.
התיספו	הוספו	הוסיפו	נוספו	יספו
התיספתם	הוספתם	הוספתם	נוספתם	יספתם
התיספתן	הוספתן	הוספתן	נוספתן	יספתן
התיספנו	הוספנו	הוספנו	נוספנו	יספנו
Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.
יִתְּסֵף	יוֹסֵף	יוֹסִיף	יוֹסֵף	יִסֵּף
תִּתְּסֵף	תוֹסֵף	תוֹסִיף	תוֹסֵף	תִּסֵּף
תִּתְּסֵף	תוֹסֵף	תוֹסִיף	תוֹסֵף	תִּסֵּף
תִּתְּסֵפוּ	תוֹסֵפִי	תוֹסִיפִי	תוֹסֵפִי	תִּסֵּפִי
אִתְּסֵף	אוֹסֵף	אוֹסִיף	אוֹסֵף	אִסֵּף
Plural.	Plural.	Plural.	Plural.	Plural.
יִתְּסֻפוּ	יוֹסֻפוּ	יוֹסִיפוּ	יוֹסֻפוּ	יִסֻּפוּ
תִּתְּסַפְּנָה	תוֹסַפְּנָה	תוֹסִפְּנָה	תוֹסַפְּנָה	תִּסַּפְּנָה
תִּתְּסֻפוּ	תוֹסֻפוּ	תוֹסִיפוּ	תוֹסֻפוּ	תִּסֻּפוּ
תִּתְּסַפְּנָה	תוֹסַפְּנָה	תוֹסִפְּנָה	תוֹסַפְּנָה	תִּסַּפְּנָה
נִתְּסֵף	נוֹסֵף	נוֹסִיף	נוֹסֵף	נִסֵּף
Imperative. Sing.	Imperative.	Imperative. Sing.	Imperative. Sing.	Imperative. Sing.
הִתְּסֵף		הוֹסִיף	הוֹסֵף	סֵף
הִתְּסֵפִי		הוֹסִיפִי	הוֹסֵפִי	סֵפִי
Plural.	Not used.	Plural.	Plural.	Plural.
הִתְּסֻפוּ		הוֹסִיפוּ	הוֹסֻפוּ	סֻפוּ
הִתְּסַפְּנָה		הוֹסִפְּנָה	הוֹסַפְּנָה	סַפְּנָה
הִתְּסֵף	הוֹסֵף	הוֹסִיף	הוֹסֵף	סַפֵּת Inf.
מִתְּסֵף		מִוִּסִּיף		יֹוֹסֵף Part. act.
	מִוֹסֵף		נוֹסֵף	יֹוֹסֵף Part. pass.

Remarks.

§ 170. In Kal, the Præter and two Participles are regular. In the Future, Imperative, and Infinitive, the Yod is dropped; and to the Infinitive **ת** is added. In the Future however, the Yod is not unfrequently retained: as **וַיִּשָּׁן** *and he slept*, from **יָשַׁן**. Gen. ii. 24.

§ 171. **ת** of the Infinitive is sometimes dropped, and the infinitive sometimes takes **ה** paragogic; so that we have four forms of it, viz. **סָף**, **סוּף**, **סָפָה**, **סָפַת**. To these a fifth is added by some: as Num. xiv. 16, **יָכוֹלֶת** *to be able*, from **יָכַל**.

§ 172. In Niphal, the Yod of the root is converted into Vau, and the conjugation is then regular throughout. (The verb **יָכַל** *to be able*, makes the future in Kal **יִכָּלֵל**, &c., which is of the same form as in Niphal.

§ 173. The same change of **י** into **ו** takes place in Hiphil and Hophal, which in all other respects are generally regular. But **יָטַב**, **יָלַל**, **יָמַן**, and **יָנַק**, in Hiphil, retain the Yod: as **הִוְטִיב** for **הִיטִיב**, &c.

§ 174. Hithpael is subject to no deficiencies, being regular throughout: except **יָסַר**, **יָכַח**, **יָדַע**, and **יָדָה**, which change the Yod into Vau: as **הִתְיוֹסַר** for **הִתִּיסַר**.

§ 175. In some instances, the characteristic **ה** of Hiphil is retained in the future, contrary to the common practice: as 1 Sam. xvii. 47, **יִהְיֶה שָׁמַרְךָ** *he shall save*, from **יָשַׁע**.

§ 176. The inserted Vau and Yod not unfrequently disappear in these verbs, which may then be declined according to the following Paradigm, being in many tenses regular.

Second form of Verbs *Pe Yod* exemplified in יצר, *be formed*.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.	
התיצר	הצר	הציר	נצר	יצר	Præt.
יתיצר	יצר	יציר	ייצר	יצר	Fut.
התיצר		הציר	היצר	צר	Imp.
התיצר	הצר	הציר	היצר	צרת	Inf.
מתיצר		מציר		יוצר	Part. act.
	מצר		נצר	יצור	Part. pass.

Verbs Pe Nun.

§ 177. The following Paradigm exhibits the inflections of verbs *Pe Nun*.

Paradigm of the Verb PE NUN נסך, *he poured out*.

Hithpael. Indicative. Præt. Tense. Sing.	Hophal. Indicative. Præt. Tense. Sing.	Hiphil. Indicative. Præt. Tense. Sing.	Niphal. Indicative. Præt. Tense. Sing.	Kal. Indicative. Præt. Tense. Sing.
התנסך	הסך	הסיך	נסך	נסך
התנסכה	הסכה	הסיכה	נסכה	נסכה
התנסכת	הסכת	הסכת	נסכת	נסכת
התנסכתי	הסכתי	הסכתי	נסכתי	נסכתי
Plural.	Plural.	Plural.	Plural.	Plural.
התנסכו	הסכו	הסיכו	נסכו	נסכו
התנסכתם	הסכתם	הסכתם	נסכתם	נסכתם
התנסכתן	הסכתן	הסכתן	נסכתן	נסכתן
התנסכנו	הסכנו	הסכנו	נסכנו	נסכנו
Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.
יתנסך	יסך	יסך	ינסך	יסך
תתנסך	תסך	תסך	תנסך	תסך
תתנסך	תסך	תסך	תנסך	תסך
יתנסכי	תסכי	תסיכי	תנסכי	תסכי
אתנסך	אסך	אסך	אנסך	אסך
Plural.	Plural.	Plural.	Plural.	Plural.
יתנסכו	יסכו	יסיכו	ינסכו	יסכו
תתנסכנה	תסכנה	תסכנה	תנסכנה	תסכנה
תתנסכו	תסכו	תסיכו	תנסכו	תסכו
תתנסכנה	תסכנה	תסכנה	תנסכנה	תסכנה
נתנסך	נסך	נסך	ננסך	נסך
Imperative. Sing.	Imperative.	Imperative. Sing.	Imperative. Sing.	Imperative. Sing.
התנסך		הסיך	הנסך	סך
התנסכי		הסיכי	הנסכי	סכי
Plural.	Not used.	Plural.	Plural.	Plural.
התנסכו		הסיכו	הנסכו	סכו
התנסכנה		הסכנה	הנסכנה	סכנה
Infinitive.	Infinitive.	Infinitive.	Infinitive.	Infinitive.
התנסך	הסך	הסיך	הנסך	סכת
מתנסך		מסיך		Part. Act. נוסך
	מסך		נסך	Part. Pass. נוסוך

Remarks.

§ 178. In Kal, ך is dropped in the Future, Imperative, and Infinitive, which last receives ך at the end.

§ 179. In Niphal, ך characteristic of the conjugation expels the ך of the root, and remains in all the tenses of the Indicative, and also in the other moods.

§ 180. In Hiphil and Hophal, ך entirely disappears.

§ 181. Hithpael is regular throughout.

§ 182. The ך inserted sometimes appears in this class of verbs, as in others.

§ 183. Verbs *Pe Nun* are sometimes regular : as future זנן, from זנן to despise. When the middle radical is a guttural, that is, א, ה, ח, or ע, verbs *Pe Nun* are *regular* ; except נחת.

Verbs *Pe Aleph*.

§ 184. Verbs *Pe Aleph* are generally regular throughout ; except that, in the first person singular of the future, the two *Aleph's* coalesce : as Gen. xxiv. 14, אמר for אמר, and in other places frequently.

§ 185. Instances also occur, in which the *Aleph* is dropped in other cases : as in the third person, Is. xiii. 20, יהל for יאהל. So 1 Sam. xv. 5—xxviii. 24—2 Sam. xx. 9—xix. 14—xxii. 40.

In the Participles also, and other parts of the verb, Prov. xvii. 3, מין for מין.—Job, iii. 11—Ezech. xxi. 28—1 Kings, v. 11.

But these, and similar instances, are doubtless the result of making א quiescent, as the points have done ; for being of no use in the pronunciation, it was frequently omitted. In a multitude of instances has the omission of this letter deformed the orthography, and obscured the derivation of words.

I. Class.

(2) *Of Verbs defective Lamed, or in their third Radical.* [See § 166.]

§ 186. These are verbs *Lamed He* ; *Lamed Aleph* ; *Lamed Nun* ; and *Lamed Tau* : i. e. verbs which end in ה, א, נ, and ט.

Verbs Lamed He.

§ 187. All verbs ending in *He* are defective, except in a very few instances, in which they appear to be *regularly* inflected.

§ 188. The following Paradigm presents a view of their inflections.

Paradigm of the Verb LAMED HE, קנה *he acquired*.

Hithpael. Indicative. Præter Tense. Sing.	Hophal. Indicative. Præter Tense. Sing.	Hiphil. Indicative. Præter Tense. Sing.	Niphal. Indicative. Præter Tense. Sing.	Kal. Indicative. Præter Tense. Sing.
התקנה	הקנה	הקנה	נקנה	קנה
התקנתה	הקנתה	הקנתה	נקנתה	קנתה
התקנית	הקנית	הקנית	נקנית	קנית
התקניתיו	הקניתיו	הקניתיו	נקניתיו	קניתיו
Plural.	Plural.	Plural.	Plural.	Plural.
התקנו	הקנו	הקנו	נקנו	קנו
התקניתם	הקניתם	הקניתם	נקניתם	קניתם
התקניתן	הקניתן	הקניתן	נקניתן	קניתן
התקנינו	הקנינו	הקנינו	נקנינו	קנינו
Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.
יתקנה	יקנה	יקנה	יקנה	יקנה
תתקנה	תקנה	תקנה	תקנה	תקנה
תתקנה	תקנה	תקנה	תקנה	תקנה
תתקני	תקני	תקני	תקני	תקני
אתקנה	אקנה	אקנה	אקנה	אקנה
Plural.	Plural.	Plural.	Plural.	Plural.
יתקנו	יקנו	יקנו	יקנו	יקנו
תתקנינה	תקנינה	תקנינה	תקנינה	תקנינה
תתקנו	תקנו	תקנו	תקנו	תקנו
תתקנינה	תקנינה	תקנינה	תקנינה	תקנינה
נתקנה	נקנה	נקנה	נקנה	נקנה
Imperative. Sing.	Imperative. Sing.	Imperative. Sing.	Imperative. Sing.	Imperative. Sing.
התקנה		הקנה	הקנה	קנה
התקני		הקני	הקני	קני
Plural.	Wanting.	Plural.	Plural.	Plural.
התקנו		הקנו	הקנו	קנו
התקנינה		הקנינה	הקנינה	קנינה
Infinitive.	Infinitive.	Infinitive.	Infinitive.	Infinitive.
התקנות	הקנות	הקנות	הקנות	קנות קנה
מתקנה		מקנה		Part. Act. קונה
	מקנה		נקנה	Part. Pass. קנוי

Remarks.

§ 189. The last radical becomes ת, in the third person feminine, and the usual addition for the feminine is made : sometimes it is changed into *Yod* ; as חסה, חסיה for חסתה. Sometimes the final ה of the third person singular feminine is dropped : as עשת for עשתה. Lev. xxv. 21. The same commutation of י for ת sometimes takes place, in the Participle of the feminine gender.

§ 190. In all other persons of the Præter, (the third person plural excepted,) ה is changed into י ; as appears by the Paradigm. In the third person plural the *Yod* commonly disappears ; and sometimes in the other persons.

§ 191. Benoni usually follows the form of Perfect Participles ; but sometimes the ה is changed into י ; as פור for פורה.

§ 192. Paoul changes ה into י ; which י in some few instances is omitted : as Job, xv. 22, צפו *exploratus*, for צפוי.

§ 193. *Vau* conversive prefixed to the Future ; the negative particle אל before it ; and suffixes in all the moods and tenses, usually cause the ה to be cut off. In the Future, *Yod* is frequently received before the suffixes, and sometimes inserted before the ה radical, where it is retained. היה *he was*, and חייה *he lived*, often omit the final ה in the future, whether ו or אל be prefixed or not.

§ 194. The Imperative in some few instances loses its ה final ; and sometimes inserts י before the increases.

§ 195. The Infinitive sometimes changes its ה into ת, as קנת ; sometimes it appears without either, as קנו.

§ 196. The Gerunds usually take the form ות.

§ 197. *Yod*, the characteristic letter of Hiphil, is usually omitted in this conjugation.

§ 198. Verbs *Lamed He*, not unfrequently, are found with ל instead of ה for their last radical. 2 Kings, xxv.

29—Lam. iv. 1—Eccl. viii. 1. This was doubtless occasioned by these letters being made *quiescent*, according to the pronunciation with the points. [See Masclef. Gr. Heb. p. 139. See also § 200.]

§ 199. גבה and תמה are declined regularly: as
&c. גבה גבהה

Of Verbs Lamed Aleph.

§ 200. These verbs frequently drop the א before a suffix, and sometimes change it into ה: as מצתי for מצאתי *I have found*, from מצא *to find*, Num. xi. 11. ימלה *he shall fill* for ימלא, from מלא *to fill*, Job, viii. 21. Instances of these defects frequently occur: as Gen. xx. 6—xxxi. 39—Lev. xi. 43—Deut. xviii. 57—Josh. ii. 16—Judg. iv. 19—Ruth, ii. 9—1 Sam. vi. 10—xxv. 33—1 Kings, xxii. 25—2 Kings, ii. 22—Job, i. 21—xxxii. 18—Ps. iv. 4—lx. 4—cxli. 5—Is. xxix. 7—Jer. ii. 16—xxv. 27—xxvi. 9—xlix. 10—li. 9—Ezech. viii. 3—xxviii. 16—xxxix. 26. All this deformity in the orthography is, doubtless, the result of considering *Aleph* as quiescent, as *He* also is considered at the end of verbs *Lamed He*. Hence, as it respects the pronunciation of such words by the points, it is a matter of indifference whether the final letter be א, or ה, or whether it be omitted; and hence we find all the three forms of the same word, through the negligence of transcribers. The older MSS. and editions supply a great number of *Aleph's*, which later ones leave out.

§ 201. The Infinitive of verbs *Lamed Aleph* sometimes assumes an additional ו; as מצאת for מצא *to find*: and in Niphal and Hophal ו is frequently added; as נמצאות, from מצא.

Of Verbs Lamed Nun.

§ 202. These verbs are not, strictly speaking, defective; but before the personal suffixes נו and נה they

sometimes drop their final נ, probably to prevent the reduplication of this letter: as תִּאֲמַנְנָה for תִּאֲמַנָה, they shall be supported, from אָמַן, to support, Is. lx. 4.

Of Verbs Lamed Tau.

§ 203. These are defective only when they receive a suffix which begins with ת, as the personal suffixes ת, תָּ, תֶּ, תִּ. The ת of the verb is then sometimes dropped: as מָתִי for מִתִּי, I am dead, from מָת to die, Gen. xix. 19.

I. Class.

(3) Of Verbs Doubly Defective. [§ 166.]

§ 204. Verbs beginning with נ and ending with ה, are, with respect to the *Aleph*, subject to the irregularities of verbs *Pe Aleph* already described; and with respect to the final *He*, they follow the same rules as verbs *Lamed He*.

§ 205. Verbs beginning with י, and ending with נ, are subject, as to their first radical, to the irregularities of verbs *Pe Yod*, and as to their last, of verbs *Lamed Aleph*.

§ 206. Verbs beginning with נ, and ending with נ, are subject to the irregularities of verbs *Pe Nun*, as to their first radical, and to those of *Lamed Aleph*, as to their last.

§ 207. Verbs beginning with י, and ending with ה, follow verbs *Pe Yod*, as to their first radical, and verbs *Lamed He*, as to their last. Thus 1 Kings, viii. 36, תֹּרֶם thou wilt teach them, from יָרָה to instruct, found in the second person singular of Hiphil, the ׀ being a suffix pronoun, signifying *them*. With respect to the first radical, following verbs *Pe Yod*, it inserts ו, instead of י the first radical, to make the Future in Hiphil, which in the third person would regularly be יִירָה, and by in-

flexion in the second person תורה; but the final ה, according to a rule in verbs *Lamed He*, is cut off by the suffix ם, which makes it תורם. [§ 193.]

§ 208. Verbs beginning with נ, and ending with ה, follow verbs *Pe Nun*, as to the first radical, and verbs *Lamed He*, as to the last. Thus Gen. xii. 8, ויט, the ו is a prefix signifying *and*, and יט comes from נטה, and is in the future tense, rejecting the נ agreeably to the analogy of verbs *Pe Nun*, [§ 178.] and the ה agreeably to a rule with respect to verbs *Lamed He*. [§ 193.]

§ 209. יש or ישה *est et sunt*, of all numbers, and of the second and third person. It is a kind of impersonal verb, which, without any variation, takes the usual suffix pronouns to indicate the person; as ישיך *thou art*; ישיכם *ye are*; &c. For יש is sometimes put אש, as 2 Sam. xiv. 19—Mic. vi. 10; doubtless by a mistake in copying.

§ 210. נתן is Doubly Defective; following the irregularities of verbs *Pe Nun*, as to the first radical, and omitting the final נ, whenever it takes a suffix beginning with נ or ת: as נתתי for נתנתי, first person singular of the Præter in Kal; נתנו for נתננו, first person plural. This verb is found only in Kal and Niphal.

II. Class of Irregular Verbs. [§ 165.]

(1) Of Pluriliteral Verbs.

§ 211. Pluriliteral Verbs are those, whose root consists of more than three letters.

§ 212. In their inflections, these verbs follow the form of *perfect* verbs, being regularly declined in the conjugations where they are used; but many of them are found only in Kal and Hithpael.

§ 213. Sometimes these verbs are formed by the union of four different letters: as שמאל *to go to the left hand*.

§ 214. Sometimes, by the reduplication of duoliteral verbs: as גלגל, from גל *to roll*.

§ 215. Sometimes by the reduplication of the third radical : as שָׁנַן, from שָׁן to be tranquil.

§ 216. Sometimes by doubling the first and second radicals : as שָׁשַׁע, from שָׁע to exult.

§ 217. Sometimes by doubling the second and third radicals : as הִפְכִּיךְ, from הִפֵּךְ to turn.

§ 218. There is another class of pluriliteral verbs, which become so by the insertion of Vau between the two first radicals ; for an account of which, see § 233.

II. Class of Irregular Verbs.

(2) Duoliteral Verbs : or

Verbs *Oin Vau* and *Oin Doubled*, as they are named in the pointed grammars.

§ 219. These two sets of verbs, which constitute, according to the common arrangement, the Second Class of Defective verbs, have been the occasion of no small perplexity to those, who are commencing the study of Hebrew. In fact, they very nearly resemble each other in their common inflections ; though, as they are arranged in the old Lexicons and Grammars, they appear in some respects quite different, and very irregular. Verbs *Oin Vau*, are said to have their root in the Infinitive mood ; which differs from the case of all other verbs, whose root is assigned to the third person of the Præter Tense in Kal. The reason why the root of *Oin Vau* is assigned to the Infinitive, seems to be derived from the practice of assigning three letters to every root in Hebrew ; and, as in the Præter only two letters appear in this class of verbs, but in the Infinitive three are commonly found, (as שָׁשַׁע Præter, שָׁשַׁע Infinitive,) the Infinitive has been called by grammarians the Root. Verbs *Oin Doubled* are, as pointed grammars inform us, those whose last radical is doubled, as סָבַב to go round, רָנַן to sing, &c. These often assume in all the moods and

tenses a form similar to that of *Oin Vau*; that is, the last radical is cast off, and rejecting the points, they are declined in the same manner in general, as verbs with two radicals.

I know of no reason why we should assume as the basis of such an arrangement, that there are no roots in Hebrew, which are composed of less than three radicals. Such an assumption, and the consequent arrangement of roots, has been a source of difficulty to the student, who has used only the ancient, or *pointed* Lexicons. The arrangement in Parkhurst's Lexicon seems more rational, and consonant to the genius of the Hebrew language. *There*, verbs which have hitherto been ranged under the class of Defective *Oin*, viz., *Oin Vau* and *Oin Doubled*, are referred to their proper and regular root, the third person Præter of Kal, which consists of only two letters: as **שׁוּ**, instead of the old root in Buxtorf **שׁוּם**; and **סָב**, instead of the old root **סָבַב**. It is an obvious principle of the Hebrew, that a repetition of letters, like the repetition of words, indicates an *intensity* of signification. As obvious is it, that **סָב** *to go round*, precedes in the order of nature **סָבַב** *to go round and round*, or *to make repeated circuits*. Why then should we classify **סָבַב** as the root, which, from its form and signification, is manifestly a *derivative* word? Besides, if **סָב** is derived from **סָבַב**, why is not **קָם** derived from **קָמַם**; or **שׁוּ** from **שׁוּם**? Yet these two last are said to be derived from **קוּם** and **שׁוּם**, i. e. are verbs *Oin Vau*. The reason of such a distinction can be attributed only to the Points, and to the assumption that three letters are always necessary to constitute a root.

Admitting that verbs *Oin Vau* and *Oin Doubled* belong to one class of verbs, whose roots consist of two letters, these may be called *Duoliteral Verbs*.

§ 220. Such a classification of these verbs, being not only approved by Dr. Wilson of St. Andrew's.

and Parkhurst, but made the basis of the arrangement of verbs in Parkhurst's Hebrew Lexicon ; if the arguments in favour of the classification be not satisfactory, it is hoped the propriety of it, in order to adapt this grammar to the Lexicon in common and approved use, will be admitted. The common grammars, without the Points, exhibit the old Paradigms of *Oin Vau* and *Oin Doubled*, and admit the distinction. The learner supposing it well founded, searches his dictionary, but in vain, to find any difference between these classes ; and the reason is, that Parkhurst has made no difference. The idiom of the Hebrew justifies, in my apprehension, his classification and arrangement ; and *expediency* justifies the adopting it, if other reasons be insufficient. The student will, therefore, consider the two verbs in the following Paradigm, as belonging to one class, and parse them, and others like them, accordingly. A comparison of the verbs in the Paradigm throughout, will go far, it is presumed, towards satisfying him, that such a classification is not erroneous.

§ 221. For the sake of illustrating what has been said above, let a verb of each class, viz. of *Oin Vau* and *Oin Doubled*, be exhibited, that the comparison may be made between them throughout.

Paridigm of the DUOLITERAL VERBS **שם** *to place*, and **סב**, *to go round*.

Hophal. Indicative. Præter Tense. Sing.	Hophal. Indicative. Præter Tense. Sing.	Hiphil. Indicative. Præter Tense. Sing.	Hiphil. Indicative. Præter Tense. Sing.
הוּסַב	הוּשַׁם	הִחַב	הִשִּׁים
הוּסְבָה	הוּשְׁמָה	הִחְבָּה	הִשְׁמָה
הוּסְבוֹת	הוּשְׁמֹת	הִסְבוֹת	הִשְׁמוֹת
הוּסְבוֹתִי	הוּשְׁמֹתִי	הִסְבוֹתִי	הִשְׁמוֹתִי
Plural.	Plural.	Plural.	Plural.
הוּסְבוּ	הוּשְׁמוּ	הִסְבוּ	הִשְׁמוּ
הוּסְבוֹתָם	הוּשְׁמָתָם	הִסְבוֹתָם	הִשְׁמוֹתָם
הוּסְבוֹתָן	הוּשְׁמָתָן	הִסְבוֹתָן	הִשְׁמוֹתָן
הוּסְבוּנוּ	הוּשְׁמוּנוּ	הִסְבוּנוּ	הִשְׁמוּנוּ
Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.
יוּסַב	יוּשַׁם	יִסַּב	יִשִּׁים
תוּסַב	תוּשַׁם	תִּסַּב	תִּשִּׁים
תוּסְבָה	תוּשְׁמָה	תִּסְבָּה	תִּשְׁמָה
תוּסְבוֹת	תוּשְׁמֹת	תִּסְבוֹת	תִּשְׁמוֹת
תוּסְבוֹתִי	תוּשְׁמֹתִי	תִּסְבוֹתִי	תִּשְׁמוֹתִי
אִוְסַב	אִוְשַׁם	אִסַּב	אִשִּׁים
Plural.	Plural.	Plural.	Plural.
יוּסְבוּ	יוּשְׁמוּ	יִסְבוּ	יִשְׁמוּ
תוּסְבוֹנָה	תוּשְׁמוֹנָה	תִּסְבוֹנָה	תִּשְׁמוֹנָה
תוּסְבוּ	תוּשְׁמוּ	תִּסְבוּ	תִּשְׁמוּ
תוּסְבוֹנָה	תוּשְׁמוֹנָה	תִּסְבוֹנָה	תִּשְׁמוֹנָה
נוּסַב	נוּשַׁם	נִסַּב	נִשִּׁים
Imperative.	Imperative.	Imperative. Sing.	Imperative. Sing.
Not used.	Not used.	הִסַּב	הִשִּׁים
		הִסְבִּי	הִשְׁמִי
		Plural.	Plural.
		הִסְבוּ	הִשְׁמוּ
		הִסְבוֹנָה	הִשְׁמוֹנָה
הוּסַב	הוּשַׁם	הִסַּב	הִשִּׁים
		מִסַּב	מִשִּׁים
מוּסַב	מוּשַׁם		Part. pass.

Paradigm of the DUOLITERAL VERBS שׁ to place, and
סב to go round.

Niphal. Indicative. Præter Tense. Sing.	Niphal. Indicative. Præter Tense. Sing.	Kal. Indicative. Præter Tense. Sing.	Kal. Indicative. Præter Tense. Sing.
נסב	נשׁוּם	סב	שׁם
נסבה	נשׁומה	סבה	שׁמה
נסבות	נשׁומות	סבות	שׁמת
נסבותי	נשׁומותי	סבותי	שׁמתי
Plural.	Plural.	Plural.	Plural.
נסבו	נשׁומו	סבו	שׁמו
נסבותם	נשׁומותם	סבותם	שׁמתם
נסבותן	נשׁומותן	סבותן	שׁמתן
נסבונו	נשׁומונו	סבונו	שׁמנו
Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.	Future Tense. Sing.
יסב	ישׁוּם	יסוב	ישׁוּם
תסב	תשׁוּם	תסוב	תשׁוּם
תסבה	תשׁומה	תסובה	תשׁומה
תסבותי	תשׁומותי	תסבותי	תשׁומותי
אסב	אשׁוּם	אסוב	אשׁוּם
Plural.	Plural.	Plural.	Plural.
יסבו	ישׁומו	יסובו	ישׁומו
תסבינה	תשׁומנה	תסבינה	תשׁומנה
תסבו	תשׁומו	תסובו	תשׁומו
תסבינה	תשׁומנה	תסבינה	תשׁומנה
נסב	נשׁוּם	נסוב	נשׁוּם
Imperative. Sing.	Imperative. Sing.	Imperative. Sing.	Imperative. Sing.
הסב	השׁוּם	סוב	שׁוּם
הסבי	השׁומי	סובי	שׁומי
Plural.	Plural.	Plural.	Plural.
הסבו	השׁומו	סובו	שׁומו
הסבינה	השׁומנה	סבינה	שׁומנה
הסוב	השׁוּם	סוב	שׁוּם
		סב	שׁם
נסב	נשׁוּם	סוב	שׁוּם

*Remarks on Kal.**Præter Tense.*

§ 222. In the second form כד, *Vau* is inserted between the last radical and the suffix pronoun, in the first and second persons, singular and plural ; but it is sometimes omitted, in which case the two forms are exactly alike.

Future Tense.

§ 223. The inserted ׀ is sometimes omitted ; though not as frequently as in regular verbs.

Yod is often inserted before the suffixes, in the *second* and *third* persons plural of the feminine, and *Vau* omitted : as תשמינה—תסבינה.

§ 224. *Vau* is sometimes omitted, in the remainder of *Kal*, and sometimes inserted, as I apprehend, in the Participle Benoni.

Yod is often inserted after the root, in the second person plural feminine of the Imperative, and the *Vau* usually omitted.

*Remarks on Niphal.**Præter Tense.*

§ 225. In the first form, *Vau* between the radicals is sometimes left out ; in which case the two forms are exactly alike.

Future Tense.

§ 226. The *Vau* medial in the first form is sometimes left out. Before the increase of the second and third persons plural feminine, *Yod* is often inserted, as in the future of *Kal* ; in which case both forms are alike.

§ 227. *Vau* in the Imperative, Infinitive and Participle of the first form, and Infinitive of the second, is sometimes omitted, in which case the two forms are exactly alike.

Remarks on Hiphil.

§ 228. The *Vau* inserted after the root is sometimes omitted: as is the *Yod* characteristic, in the first form, in all the moods and tenses. The ה prefixed is sometimes dropped, particularly in the Imperative.

Remarks on Hophal.

§ 229. The *Vau* inserted before the root is sometimes left out, in all the cases in which it is here inserted. The Perfect tense of the first and second forms differs as in Kal; all the rest are the same in both.

The *Vau* final, or inserted after the root, does not in any case appear to be essential to the variation of the verb; but rather accidental or euphonic.

Hithpael.

§ 230. Duoliteral Verbs have no Hithpael. This conjugation is found only in the reduplicate form; which is described below, § 232—236.

Verbs Oin Yod.

§ 231. Verbs whose middle radical is *Yod*, have been generally classed with *Oin Vau*, as subject to the same irregularities. They seem however not to be a separate class of verbs, but in some cases to be regular, as אִיב, where the *Yod* is fixed and immutable; in others to be in Hiphil, as שִׁים and בִּין, for הִשִּׁים and הִבִּין, having suffered the aphæresis of the ה characteristic, which is by no means uncommon.

*III. Class of Irregular Verbs. [§ 165.]**Reduplicate Verbs.*

§ 232. Duoliteral Verbs generally admit of an intensive signification, which is effected by doubling the

last radical. Thus שׁוּ signifies *to place* or *fix* ; שׁוּם *to place* or *fix firmly* ; and so of others.

§ 233. These verbs appear to be used only in *Kal*, and *Hithpael* ; in both of which they have two forms, and are regularly declined.

Paradigm of the REDUPLICATE VERB סָבַב, *he went round and round*.

Hithpael.		Kal.		
Second Form.	First Form.	Second Form.	First Form.	
הִתְסַבֵּב	הִתְסַבֵּב	סָבַב	סָבַב	Præt.
יִתְסַבֵּב	יִתְסַבֵּב	יִסָּבֵב	יִסָּבֵב	Fut.
הִתְסַבֵּב	הִתְסַבֵּב	סָבַב	סָבַב	Imp.
הִתְסַבֵּב	הִתְסַבֵּב	סָבַב	סָבַב	Inf.
מִתְסַבֵּב	מִתְסַבֵּב	מִסָּבֵב	סָבַב מִסָּבֵב	Part. Act.

§ 234. When the verb begins with ס, ש, or צ, in Hithpael the ת is transposed, as in regular verbs.

§ 235. The Participle in Kal is frequently formed by prefixing מ; as מִסָּבֵב *encompassing*.

§ 236. The second form of these verbs may have either an active or passive signification, as the exigency of the place requires. The Participle of this form is made by מ. [Masclef. Gr. Heb. p. 130.]

Several Irregular Verbs of frequent occurrence.

I. לָקַח *he took*.

§ 237. This verb is not found in Hiphil, nor Hophal; is regular in Niphal and Hithpael; and defective only in Kal: thus,

Hithpael. Indicative.	Niphal. Indicative.	Kal. Indicative.	
התלקח	נלקח	לקח	Præter.
יתלקח	ילקח	יקח	Future.
התלקח	הלקח	קח	Imperative.
התלקח	הלקח	קחת	Infinitive.
מתלקח		לוקח	Part. Act.
	נלקח	לקוח	Part. Pass.

II. היה *he was*.

§ 238.

Niphal.	Kal.	
Præter Tense.	Future Tense.	Præter Tense.
Sing.	Sing.	Sing.
נהיה	יהיה	היה
נהיתה	תהיה	היתה
נהיית	תהיה	היית
נהייתי	תהיו	הייתי
Plural.	Plural.	Plural.
נהיו	אהיה	היו
נהייתם	יהיו	הייתם
נהייתן	תהיינה	הייתן
נהיינו	תהיו	היינו
	תהיינה	
	נהיה	
Imperative.	Plural.	Sing.
	היו	היה
	היינה	היי
Infinitive.	היה היו היות	
Niphal Part.	Part. Act.	
נהיה	הויה	

III. חיה *be lived*.

§ 239. This verb is declined in the same manner as היה; it has also a Hiphil; and the Infinitive is sometimes החיות for החית.

IV. השתחוה *be worshipped or bowed*.

§ 240. This verb comes from שח, (or שחה as most affirm,) and by transposing ש with ת, according to the rule mentioned in Regular Verbs, would make the regular Hithpael השתחה. The peculiarity of the verb is, that it generally has ו inserted before the last radical, as השתחוה. It sometimes also omits the final ה, like verbs *Lamed He*, while the ו inserted is retained, and ends the word : as, השתחו *be bowed himself*.

Of the Affixes of Verbs. [§ 73.]

§ 241. Verbs have all the affixes that are subjoined to nouns, and three additional ones never appropriated to nouns, viz., וי *me*, נה *her*, נו *him*.

§ 242. The manner of translating these affixes is, in general, very easy and simple. For the most part, the affixes are found united only with *transitive*, or *active verbs*, and are to be rendered as in the accusative case, which follows such verbs. It should be remarked, however, that a considerable number of verbs which appear to be used as transitive in the Hebrew, cannot, with propriety, be rendered transitively in English. Of course, although an affix in the accusative may follow such verbs in Hebrew, when rendered into English we are obliged to supply some preposition to govern the pronoun. For instance; Ps. v. 5, יגרך, ך is a suffix signifying *thee*; יגר is a verb from גר *to sojourn, to dwell*, which is clearly a *neuter* verb. We translate יגרך, (as the sense demands,) *he shall dwell with thee*; in the Hebrew however, there is no preposition answering to *with*, but

the pronoun is in the accusative case, affixed to the verb, and, as it seems, governed by it. If this peculiarity were attached to only a very few words in the Old Testament, we might suppose it to be the result of error in transcribers; but it extends to so many instances, that we are compelled to adopt the principle, either that the Hebrews regarded as active some verbs which we pronounce to be neuter, or that neuter verbs may occasionally receive and govern affixes in the accusative case. The reader who wishes further to ascertain this principle, may consult, for instances of a nature similar to that just mentioned, Gen. xxxvii. 4—Exod. xv. 7—Num. xxi. 23—Judg. xvi. 3—Neh. ix. 28—Ps. xlii. 10—liii. 6—xciv. 20—cxxxix. 20—Is. xxxv. 1—xliv. 21—lxv. 5—Jer. x. 20—xx. 7—vii. 27.

§ 243. Affixes are also, frequently, found united with words, which appear in the form of the Infinitive mood; as Gen. v. 2, **הַבְרָא־ם**, *in die creari eos*, as Montanus and others render it. It is, however, altogether unnecessary to resort to such a solæcism, as this version. Nothing is more common, than for the Infinitive mood to become a substantive. All the active and passive Gerunds, and all the gerundial substantives are formed in this simple manner. Very obvious, then, is the literal rendering of the passage in question, *In the day of the creation of them*; **ם** is a suffix pronoun in regimen, and **הַבְרָא** is the genitive after **בְּיוֹם**.

§ 244. In general, whenever the infinitive mood has a suffix, it may be rendered as a verb with a limited person, or as a Gerund, or as a mere noun.

§ 245. The student will find it important to observe, that the Infinitive with a suffix, when rendered as a verb, may sometimes be rendered *actively*, when the suffix pronoun becomes the agent, or stands in the place of a nominative, as **בְּיוֹם נִסְרוּ** *in die tradere ipsum*, i. e. *in the day when he taught*; or it may be rendered *passively*,

in which case the suffix pronoun represents the *patient*, as בִּנְרָחוּ, *when he fled from, or avoided him*. These different ways of translating are pointed out, by the exigency of the passage.

§ 246. Where נִי is suffixed to the Infinitive, it is to be rendered *passively*, as the *patient*; where י is suffixed it is to be taken *actively*, as the *agent*: as בְּהִרְגֵנִי *when I am slain*: בְּהִרְגִי *when I kill*: from הִרְגַּהּ *to kill*.

§ 247. Pronouns are not always united with the verb, but sometimes found in a separate state; as מִסֵּר אֹתוֹ, *he taught him*.

§ 248. The Participle Benoni receives the affixes both of nouns and verbs, and with those affixes *peculiar* to verbs, is to be rendered participially.

FORMATION OF NOUNS.

Observations on this subject have been omitted until now, in order that the student might become acquainted with the inflections of the Hebrew Verbs, which are the radicals, or sources of the other parts of speech.

§ 249. There are five ways in which derivative Nouns are formed: first, by *addition*; secondly, by *subtraction*; thirdly, by *addition and subtraction*; fourthly, by the *reduplication* of some letter; and lastly by *substitution*.

Of Addition.

§ 250. There are *seven* letters, by the addition of which nouns are occasionally formed; viz., אֶהוּיִמֶנֶת; which being arranged thus, הֶאֱמָנוֹתִי, and pronounced according to the Masoretic rules, make the word *Hemant-thi*; whence grammarians usually distinguish them by the name of *Hemantic* letters.

א.

§ 251. Some nouns are formed by prefixing א; as אֶזְרָח *a branch*, from זָרַח *to spring*.

It is contrary to the principles of the Hebrew language, that א should be affixed to nouns, at the end. It

is, however, sometimes found in the place of ה, thus imitating the Chaldee, which terminates a great number of nouns by נ.

ה.

§ 252. This letter is very seldom *prefixed* as a formative part to perfect nouns, or those formed from roots belonging to the regular verbs. Some few instances however may be found, of this nature ; as Ezech. xxiv. 16. השמעות *hearing*.

To imperfect nouns, or those formed from the irregular verbs, ה is very often *prefixed* ; as הצלה, from נצל *to deliver*.

ה in the end of nouns is either paragogic, as in לילה *night* ; or a sign of the feminine gender, as צדקה *righteousness* : except when the nouns are derived from verbs *Lamed He* ; these are commonly masculine.

ו.

§ 253. This letter is never found *prefixed* as a formative part to nouns ; nor *suffixed*, unless perhaps in היתו, which however is read differently in many MSS., and appears to be an error of the scribes.

ו is very often *inserted* in nouns : as first, after the first radical, as in תועבה *abomination*, from תעב *to abominate* ; secondly, after the second radical, as מזמור *a psalm*, from זמר *to sing* ; thirdly, after all the radicals, with נ, ת, or ם added to make another syllable ; as חשבון *calculation*, from חשב *to devise* ; מלכות *a kingdom*, from מלך *to reign* ; פדיון *redemption*, from פדה *to redeem*.

י.

§ 254. יod is rarely *prefixed* to common nouns : some few instances however occur ; as יריב *a quarrelsome person*, from ריב *to contend*.

It is often *prefixed* to proper nouns ; as יצחק *Isaac*, from צחק *to laugh*.

It is *postfixed*, first, to Patronymics, as ארמי *a Syrian*; secondly, to Ordinals, as שלישי *the third*; thirdly, to Participles in verbs *Lamed He*, as פדוי *redeemed*, from פדה *to redeem*.

מ

§ 255. Is very *often* prefixed to nouns; as מזבח *an altar*, from זבח *to sacrifice*.

It is *rarely* postfixed; as פדיום *redemption*, from פדה *to redeem*.

נ

§ 256. Is *rarely* prefixed; as נרגז *a murmurer*, from רגז *to murmur*.

It is *often* postfixed; as קרבן *an oblation*, from קרב *to offer*: especially with a ן inserted before it, as ישמון *desolation*, from יישם *to lay waste*: sometimes also ה is added, as אביונה *desire*, from אבה *to wish*.

ת

§ 257. Is *often* prefixed to verbal nouns; as תלמיד *a disciple*, from למד *to learn*.

It is also *often* postfixed, and seems to occupy the place of ה, as תלבשת *clothing*, from לבש *to clothe*.

II. Nouns formed by Subtraction.

§ 258. From verbs *Pe Nun* and *Pe Yod*, nouns are sometimes formed by taking away the *first* radical; as שׁ *elevation*, from נשא *to lift up*; דע *knowledge*, from ידע *to know*. More frequently, however, the nouns formed from these verbs, after dropping the first radical, suffix a ה or ת.

From verbs *Lamed He*, nouns are in a few instances formed by dropping the *He*; as בן *a son*, from בנה *to build up*.

III. Nouns formed by Addition and Subtraction of letters.

§ 259. Nouns formed from *irregular* verbs, are usually made by dropping some letter of the verb, and assuming in its place one or more of the *Hemantic* letters ; i. e. of האמנתי.

§ 260. Those derived from verbs *Pe Nun* and *Pe Tod*, often assume מ or נו in the place of the radical which they drop : as נסע departure, from נסע to depart ; מושב a habitation, from ישב to dwell.

Sometimes ת united with ו is substituted ; as תודה confession, from ידה to confess.

§ 261. Nouns formed from verbs *Pe Nun* and *Pe Tod*, either receive no increase at the end, or else add ה or ת, as noted in § 258 ; as שבת habitation, from ישב to dwell ; שנה sleep, from ישן to sleep.

§ 262. Nouns derived from *duoliteral* Verbs, sometimes are formed from the Infinitive of those verbs, (which usually has an inserted ו,) by prefixing מ, as מקום a place from קום to stand ; or they add מ to the beginning, and ה to the end, as מנוחה rest, from נוח to be quiet ; or without the prefixed מ, they simply add ה or ת to the end, as בושת confusion, from בוש to blush ; or lastly by prefixing ת and suffixing ה, as תלונה complaint, from לון to murmur.

§ 263. Nouns derived from verbs *Lamed He* are sometimes formed by prefixing מ or ת ; sometimes the final ה of the verb is, in the noun, changed into ית or ות, מ or ת being in some instances prefixed, and in some omitted : as מרבית increase, from רבה to multiply ; פדות redemption, from פדה to redeem. Moreover, some nouns from verbs *Lamed He* terminate in יון ; as גאון pride, from גאה to swell.

§ 264. Nouns derived from verbs *Doubly Defective*, either add מ, נו, or תו at the beginning, and retain ה

at the end, or change it into ת or ות, the first radical of the verb being dropped : as מורה *a teacher*, from ירה *to teach* ; מצות *a quarrel*, from מצה *to oppress*.

IV. *Of Nouns formed by Repetition or Transposition of letters.*

§ 265. From בקק comes בקבוק ; from אדם comes אדם, &c.

In a considerable number of words, the same letters and the same signification are preserved, while the letters are *transposed*. Thus כבש and כשב both signify *a lamb*, and this transposition is, doubtless, to be attributed to the errors of transcribers.

V. *Of Nouns formed by Substitution.*

§ 266. These are formed principally from verbs *Lamed He*, by dropping the ה, and substituting י ; as פרי *fruit*, from פרה *to produce*.

SYNTAX AND IDIOM.

I have classed these together, because they cannot be separated without much trouble, and no special benefit would result from separating them.

Of Nouns.

Apposition.

§ 267. When two substantives signifying the same thing are placed together, the latter is said to be in apposition with the former.

§ 268. The state of regimen sometimes is put for apposition; as נהר פרת *fluvius Euphratis*, i. e. the river Euphrates. [Thus Glas, and Dathe; Philol. Sac. p. 14—Sed quære; for all the cases they produce may, independently of the points, be solved by § 267.]

Repetition of Nouns.

§ 269. Sometimes the repetition of a noun denotes great emphasis or earnestness; as אֱלֹהֵי אֱלֹהֵי, *my God, my God!*

§ 270. Sometimes it denotes multitude: as, The valley of Siddim was בארת בארת *pits, pits*, i. e. full of pits, Gen. xiv. 10.—2 Kings, iii. 16. In the final Masora, one hundred and five instances of words *repeated* in the same place, are alphabetically arranged; [fol. 15. col. 5.] and three instances of words thrice repeated in Masora Mag. on Jer. xxii. 29. To these more might have been added. [Vid. Philol. Sac. edit. Dath. p. 15.]

§ 271. Sometimes it denotes universality: as Lev. xvii. 3, אִישׁ אִישׁ *man man* of the house of Israel, i. e.

each one, or every one of the house, &c. Is. xxvii. 12—Ps. lxviii. 20. [Vid. § 60.]

§ 272. The repetition of the same noun, or a synonymous one in a different number or gender, denotes universality : as Is. iii. 1, The Lord shall take away from the house of Israel **כִּישֶׁן וּמִשְׁעֵנָה** *the staff and the staff*; in Hebrew the first is masculine, the second feminine. Eccl. ii. 8. I gat me **שָׂדֵה וְשָׂדוֹת**, literally *symphoniam et symphonias*, i. e. musical instruments of all sorts. Jer. vii. 34.

§ 273. Sometimes, however, the repetition of a noun imports *diversity* where **ו** comes between : as Prov. xx. 23, **אֶבֶן וְאֶבֶן** *a weight and a weight* are an abomination to the Lord, i. e. different weights. Deut. xxv. 13—Ps. xii. 3. [Vid. § 64 and 65.]

§ 274. Oftentimes repetition denotes partition or distribution : as Gen. xxxii. 17, And he committed to the hand of his servants **עֶדֶר וְעֶדֶר** *flock and flock*, i. e. separate flocks. Ex. viii. 13. [Vid. § 64.]

Pleonasm of Nouns.

§ 275. Many nouns in common use by the Hebrew idiom, are superfluous, or, to speak with more accuracy, make no addition to the sense in English : as

1. **פֶּה** *a mouth*. **לְפִי חֶרֶב** *by the mouth of the sword*, i. e. by the sword. This is more strikingly exemplified Gen. xliii. 7—Num. xxvi. 56. See in the New Testament, Luke xxi. 24.

2. **שֵׁם** *a name*. **שֵׁם אֱלֹהֵי** *the name of the God of Jacob*, i. e. the God of Jacob, defend thee. Ps. xx. 2—Jer. xxxiii. 9—1 Kings, xviii. 24—(occurs very often.)—In New Testament, see Matt. vi. 9—xxviii. 19—John v. 13—Rev. xi. 13—et alibi freq.

3. **יָד** *a hand*. The word of the Lord came **בְּיַד יִשְׁעִיָּהוּ** *by the hand of Isaiah*, i. e. by Isaiah.—2 Chron. xxix. 25

—Gen. ix. 5—Ex. ix. 35.—In the New Testament, Acts, vii. 25, 35—Gal. iii. 19.

4. **על דבר הכסף** *a matter or affair.* **על דבר הכסף** *on account of the matter of the silver*, i. e. on account of the silver. Ps. lxxv. 4—cv. 27—cxliv. 5.—In the New Testament, Acts, xiii. 26.

5. **על פני סדם** *faces or person.* And he looked **על פני סדם** *on the face of Sodom*, i. e. towards, or upon Sodom. Gen. xix. 27, 28—1 Chron. xi. 13—Gen. i. 2—i. 20, et al. freq. In the New Testament, Acts, v. 41—Luke, vii. 27—xxi. 35.

6. **נפש** *soul, animal frame.* This word is not perhaps superfluous, unless it may be so considered in Ezech. xxvii. 13, and other like instances. But in the Psalms and other places it often stands in the place of a personal pronoun, and means *me, mine, thee, &c.* according to the exigency of the passage: or to speak with more accuracy, it corresponds to the English pronoun *self*; as, Jehovah hath sworn **בנפשו** *by his own soul*, i. e. by himself.

7. **בני אדם** *sons.* **בני אדם** *sons of men*, i. e. men. Gen. xi. 5—1 Kings, viii. 39—Ps. xxxvi. 8.—New Testament, Mark iii, 28—Eph. iii. 5—et al. freq.

8. **תוך קרב** and **תוך היכל** *the midst.* We will meditate on thy goodness **בקרב היכל** *in the midst of thy temple*, i. e. in thy temple. Ps. xxii. 15—xl. 9.—New Testament, Matt. xiii. 49—Act, xvii. 33—2 Cor. vi. 17. **לב** *the heart*, is used in a similar way, Prov. xxiii. 34—xxx. 19, et. al. loc.

Ellipsis of Nouns.

§ 276. *Ellipsis* is more frequent in the Hebrew, than in more modern languages. To lay down rules which would apply to every case of ellipsis, would require of itself a volume. Nor is there any difficulty in most of the cases that occur. Certain words are, however, omitted, or are to be *understood*, or *supplied*, more fre-

quently than others. Such are **אִישׁ** *man*, **דָּבָר** *res et verbum*, **בֵּית** *a house*, **יָמִים** *days*, **פְּעָמִים** *times*, &c. Generally, the sense and the context will supply the ellipsis. To this custom of frequent ellipsis, are to be attributed many of the apparent anomalies of verbs, participles, and adjectives, respecting gender and number, which appear in our Hebrew Bibles; and for which some grammarians have formed cabbalistic rules to account. To illustrate this by example; **חַטָּאת** commonly means *transgression*, and is feminine, and as such has a feminine adjective, &c. But **חַטָּאת** also means *sin-offering*, and then it takes a masculine adjective, participle, &c. the name of the animal offered being understood. [See Parkh. in verb., and Magee on the Atonement, Diss. No. lxxv. Vid. et Ezech. viii. 3.]

Number.

§ 277. The Hebrew language often uses nouns in the *singular*, as indicating a whole *genus*, or as nouns of multitude: as Gen. iii. 8, In the midst **עֵץ** *of the wood*, i. e. of the grove in the garden.

§ 278. Where the singular number seems to be required by grammatical construction, the plural number is often used, to express *intensity* of the thing designated by the word: as, In the multitude of dreams is **חֲבִלִים** *vanities*, i. e. very great vanity. This idiom is very frequent. Ps. xlii. 6, 12—xliii. 5—xlv. 16—xc. 10—Lam. iii. 22—Ezech. xxviii. 10.—New Testament, 2 Peter, iii. 11—Heb. ix. 2, 12—Matt. viii. 11.—et alibi.

§ 279. Appellative Nouns signifying *dominion* are sometimes put in the plural, when concord requires the singular.—Thus Glas, and other grammarians after him. Two nouns only are reckoned by him as coming within this rule, viz., **אֲדֹנָי** *lord*, and **בָּעַל** *master*. Of the latter he produces but two instances, respecting which there can be little doubt that they are in fact plural, or that

they are errors of the scribes, [Vid. § 336.] because the current use of this word contradicts the rule here laid down. See Ex. xxii. 7—2 Kings, i. 8—Prov. i. 17—xxii. 24—xxiii. 2—xxiv. 8, and a great number of instances in Glassii Philol. Sac. ed. Dath. p. 93—95. As to the instances of אֱלֹהִים, or as it is often written where the singular is meant, אֱלֹהִי, the latter may like many other nouns have a formative י suffixed, and א prefix-ed, being derived from אֵל: and thus some eminent Hebrew scholars account for its appearance in this form. Analogy makes this account highly probable. Besides, as the superstition of the Jews forbid them to use the name יהוה, they substituted אֱלֹהִי in its stead; hence where it frequently appears in the printed copies, the older MSS. leave it out, using the word יהוה.

§ 280. The plural noun אֱלֹהִים is commonly united with a singular verb, adjective, participle, &c.—As אֱלֹהִים comes, according to the concurrent opinion of the greatest Hebrew scholars, from the obsolete Root אֵל, which is still preserved in the Arabic, and signifies *to reverence, adore, &c.* so this noun does not designate the Divinity as *possessing dominion*, but as the *object of adoration*; and therefore the plural use of it cannot be satisfactorily accounted for by the rule § 279, as the Jews suppose, even if we concede that the rule § 279 is correct, of which the proof is very unsatisfactory. Whether the rule, § 278, will in any measure account for it, is a question worthy of serious investigation.

Case.

§ 281. The *Case Absolute*, or the nominative of a noun or pronoun unconnected by agreement with any succeeding verb, occurs not unfrequently in Hebrew: as אֱלֹהִים דְּרָכּוֹ, *God, his way is perfect.* Ps. xviii. 31—Gen. xxii. 24—Ps. civ. 17—Jer. ii. 24.—New Testament, Rev. ii. 26—iii. 12—vi. 8—Matt. xxi. 42.

The mention of the noun, in this unconnected manner, seems designed to call the special attention of the reader to the object, respecting which the writer is going to speak.

§ 282. The Accusative with the particle **אֵת** is sometimes put for the Nominative ; as Neh. ix. 19, **אֵת עַמּוּד** *the pillar* of the cloud did not depart. Neh. v. 34 — 2 Kings, vi. 5 — Dan. ix. 13. Generally this happens only with respect to *passive* verbs, the Nominative of which not unfrequently takes **אֵת**.

Of the Regimen of Nouns, or Construct State.

§ 283. One Noun governs another signifying a different thing, in the *genitive*.

The genitive is sometimes known, by the omission of the final **ם** of the masculine plural of the preceding noun ; sometimes by the change of the **ה** *feminine and final* into **ת**, in the preceding noun ; sometimes by the letter **ה** prefixed to the word that is in the genitive, i. e. the latter of two nouns ; and in the greater number of instances only by the sense of the passage.

§ 284. When two nouns are in *regimen*, commonly nothing intervenes between them. In some cases, however, prepositions are found inserted before the second of two nouns in the *construct state*.

1. **ב**—as **הַשְּׂכָנִים בְּאֹהֶלִים** *the dwellers in tents*, i. e. the inhabitants of tents. Judg. viii. 11.

— **בְּקִצִּיר כִּשְׂמֹחַת** *according to the joy in harvest*, i. e. of harvest. Is. ix. 2.

2. **לְכָל קֹדֶשׁ** **טָהָרַת** *the purification for every holy thing*. i. e. of every holy thing. 1 Chron. xxiii. 28.—et al. freq. [Vid. § 35.]

3. **מִמֶּנִּי מֵאֵלֹהִים מִקְרֹב**—*am I a God from at hand?* i. e. of propinquity—an idiomatical expression for *Deus propinquus*.

4. Sometimes the preposition is a separate one ; as יורדי אל אבני בור *the descenders to the stones of the pit*, where the first noun has the form of regimen.

5. Sometimes the noun with the form of regimen is followed by an adverb : as, Take away דמי חנם *the blood without a cause*, i. e. the blood causelessly shed ; 1 Kings, ii. 31.

§ 285. Two synonymous nouns are sometimes put in regimen, to denote *intensity of degree* : as, He brought me מטיט היון *out of the clay of mud*, i. e. out of the miry clay. Ps. xl. 3—Ezech. xxi. 3—Zech. x. 1—Ps. xvi. 5. If *Vau* comes before the second noun, and takes away the form of regimen, the latter noun may still be rendered in English by the Genitive : as Gen. iii. 16, I will multiply עצבונך והרנך *thy sorrow and thy conception*, i. e. the sorrow of thy conception. Such instances may however be rendered differently, and perhaps preserve the sense and almost the idiom of the Hebrew : e. g. I will multiply thy sorrow, even thy conception ; where the latter noun may be considered as in apposition with the former, and an adjectitious circumstance thrown in for explanation. [See Jer. xxxvi. 27.—New Testament, 1 Cor. xi. 7—Rom. i. 5—Acts, xxiii. 6.]

§ 286. Verbal nouns, i. e. such as have the form of the Infinitive mood, or of the participles, and are used *to designate some action*, govern the Genitive, or are put in regimen with the noun which follows them, in some cases ; but in *others*, they govern *the same case as the verbs from which they are derived* : as, יראת יהוה *the fearing of the Lord*, from ירא *to fear*, and with the regimen form of the feminine participle present. The earth is filled דעה את יהוה *with the knowing*, i. e. knowledge, of *Jehovah* ; ידוע is the Accusative, and דעה a verbal noun in the form of the Infinitive, from ידע. Is. xiii. 19—Num. x. 2—Is. xxix. 13.

§ 287. In almost all cases, the noun which governs

the Genitive precedes the noun in the Genitive; in some instances however there seems to be an inversion of this order: as כסף שקלים *the silver of shekels*, i. e. the shekels of silver. Num. xxx. 14—Lev. vii. 21—xii. 4—Josh. ii. 6—Est. ix. 19.—New Testament, Rom. ix. 31.

§ 288. Nouns followed by the Infinitive Mode are often construed as in regimen with it: as Gen. ii. 4. ביום עשות *in die facere, in the day of the creation*. Ruth, i. 1—Mic. vii. 15. [See § 243.]

Agreement of the Adjective and Substantive.

§ 289. The substantive and adjective agree in gender, number, and case.

§ 290. When two substantives have the same adjective, that adjective is usually in the plural number: as, I and Solomon my son are חטאים *sinner*s; 1 Kings, i. 21.

§ 291. When two substantives of a different gender have the same adjective, that adjective is usually of the masculine gender.

§ 292. In some few instances, the adjective conforms in gender and number to the *latter* substantive: as, My fury and indignation is נתכת *poured out*; where *fury* in Hebrew is masculine, *indignation* feminine, and the participial adjective נתכת feminine.

§ 293. Sometimes the substantive and adjective appear to differ in number and gender: as, The ways of them are עקשים *perverse*, Prov. ii. 15, where *ways* ארחות is feminine, and עקשים masculine. The fact however is, that agreeably to the idiom of the Hebrew, the adjective in such cases may be viewed as a substantive. The instance in question then may be thus rendered: *Their ways are perversities*, which in the idiom of this language means *very perverse*, a plural noun being very often used to designate *intensity* of qualification. [Vide § 278.]

As to other instances produced under this rule by grammarians, they are either such as are common to all languages, as when a noun of multitude in the singular form agrees with a plural adjective ; as יהודה באים *Judah coming* : or where an adjective stands in the place of a *distributive*, and signifies each one of a collection or multitude ; as, ברוך מברכך, literally *blessed is the blessers of thee*, (the first word being singular and the last plural,) where it is very manifest that the first is used in a *distributive* sense. Many other instances of this apparent anomaly are to be accounted for on this principle. Ps. lxxviii. 15—cxix. 137.

§ 294. The same rules apply to participles as to adjectives, when they assume the nature of adjectives.

§ 295. Two substantives, either synonymous or of different import, are sometimes connected, and one of them supplies the place of an adjective to the other : as Gen. iv. 4, Abel brought מבכרות צאנו ומחלבהן *of the firstlings of his flock, and of the fat of them* ; i. e. of the fattest firstlings of his flock. This idiom is frequent, in the Old Testament and the New.

§ 296. An abstract is often placed for a concrete word, or a substantive for an adjective : as Ps. v. 10, Their heart is היות *depravities*, i. e. very depraved. This idiom is very common. [Vide § 278.]

§ 297. When two nouns are in regimen, one of them not unfrequently supplies the place of an adjective. This is sometimes the *first* ; as Gen. xvii. 5, Thou shalt be the father המון גוים *of a multitude of nations*, i. e. of many nations : sometimes the *last* ; as, כלי זהב *vessels of gold*, i. e. golden vessels ; שנת עולם *a sleep of perpetuity*, i. e. a perpetual sleep. This idiom occurs continually.

§ 298. Substantives, with the preposition ל, מן or מ prefixed, frequently supply the place of adjectives : as Is. iv. 2, In that day there shall be a branch of Jehovah

לְכָבוֹד *for glory and honour*, i. e. glorious and honorable. Ex. xxxii. 22, Thou knowest this people, that בָּרַע *in evil*, i. e. that it is inclined to evil—of an evil disposition. Ps. xvi. 4, I will not taste of their drink offerings כִּדָּם *of blood*, i. e. of their bloody drink offerings.

§ 299. When two nouns are connected, and one of them is used as an adjective, an affix pronoun is frequently united with the *latter* substantive, which in sense belongs to the *former*: as, Is. ii. 20, At that time, shall a man cast away אֱלֹהֵי זָהָב *the idols of his gold*, i. e. his golden idols, or his idols of gold.

§ 300. Sometimes an adverb supplies the place of an adjective: as, Thou shalt not be afraid with fear פֶּתְאוֹם *suddenly*, i. e. with sudden fear.

§ 301. Adjectives expressive of some quality, followed by nouns expressive of the thing to which that quality belongs, or is to be applied, or to which the quality has special relation, govern such nouns in the Genitive: as Ps. xxiv. 4, נָקִי כַפַּיִם *innocent of hands*, and בָּר לֵב *pure of heart*. Ps. cxix. 1, תְּמִימֵי דֶרֶךְ *integer vitæ*, where the first word has the form of regimen. Jer. xxxii. 19—Prov. xiv. 1.

§ 302. Participial adjectives, i. e. those formed from *Benoni* or *Paoul*, govern the Genitive of the noun which follows them: as, Come in thou בְּרוּךְ יְהוָה *blessed of Jehovah*, Gen. xxiv. 31; בְּזוּי עַם *despised of the people*, i. e. by the people, Ps. xxii. 7—Cant. ii. 5—Is. vi. 5.

Of Cardinal and Ordinal Numbers.

§ 303. Cardinal numbers from one to ten, inclusively, have both a masculine and a feminine termination.

§ 304. Cardinal numbers from three to nine, inclusively, are masculine with a feminine termination, and feminine with a masculine one.

§ 305. Cardinals from twenty indefinitely onward, are of the common gender, and with a masculine termination.

§ 306. Cardinals, which have a plural termination, are for the most part joined with a substantive in the singular number ; those with a singular ending are joined with nouns in the plural.

§ 307. Some cardinals, however, of a singular ending are joined with singular nouns ; also some of a plural ending with plural nouns : as שש עשרה נפש—*Sixteen souls*, Gen. xlv. 18. חמשים צדקים—*Fifty righteous*, Gen. xviii. 24.

§ 308. Some cardinals are used as nouns, being put in regimen with the nouns which they qualify : as, שלשת אנשים *three of men*, i. e. three men. Thus several grammarians. But see § 304, 306, and 49.

§ 309. When a noun is connected with two numerals, the one of which is in the singular, and the other in the plural, the noun agrees in form with the lesser number.

§ 310. The lesser numerals are commonly placed before the larger.

§ 311. The Hebrew has no ordinals beyond the tenth, but instead of them, after עשר *the tenth*, cardinals are used.

§ 312. Sometimes cardinals are used for ordinals, when the number is below ten : as, The evening and the morning were יום אחד *day one*, i. e. the first day.

§ 313. Cardinals sometimes denote proportion : as, He shall restore שנים *two*, i. e. two fold ; Ex. xxii. 4.

§ 314. They are sometimes used adverbially : as, Though a just man shall fall שבע *seven*, i. e. seven times ; Prov. xxiv. 16.

§ 315. The repetition of a cardinal number indicates distribution, and partition : as, Of every clean animal

thou shalt take *שבעה שבעה* *seven seven*, i. e. by sevens ; Gen. vii. 2.

§ 316. Ordinals in the feminine are often used adverbially : as, He called *שנית* *the second*, i. e. a second time ; Gen. xxii. 15. [Vide Appendix, B.]

OF THE PRONOUN.

§ 317. The Pronoun agrees with its antecedent, in gender and number.

§ 318. Two or more substantives require a plural Pronoun.

§ 319. Two substantives of a different gender, require a pronoun referring to them to be in the masculine.

§ 320. Several instances occur, in which the relative differs from its antecedent in gender and number ; but it is probable some of them are the result of error in transcribing, and others may be archaisms in the Hebrew, preserved from very ancient times, when the distinction between person and gender was much less accurately defined, than at present. In the Arabic this distinction is frequently neglected.

Houbigant and Kennicott refer all these anomalies to the account of error in transcribing ; but Dathe believes many of them to be archaisms. [Vide Glas. Phil. Sac. ed. Dath. p. 161—163.] In many cases too, pronouns doubtless agree with nouns which the passage requires, or admits, to be *understood*. [Vide Philol. Sac. ut sup.]

§ 321. Separate pronouns, used as pronominal adjectives, are placed after the noun with which they agree, and have the emphatic *ה* prefixed to them : as *בעת ההוא* *at that time* ; Gen. xxi. 22.

§ 322. When a pronoun immediately precedes a

noun, or follows it without the emphatic ה, the verb of *existence* is understood between them.

§ 323. The pronouns הוּא and הִיא, joined with pronouns of the first and second persons, are equivalent to the English emphatic pronoun, *myself, thyself, &c.* : as, אֲנִי הוּא, *I myself.*

§ 324. The nouns עֵצ *the substance, strength,* and נֶפֶשׁ *life, soul,* are not unfrequently used in the sense of the reciprocal emphatic pronouns : as, בְּעֵצ הַיּוֹם הַזֶּה *in the self-same day.*

§ 325. The pronoun אִשֶּׁר is *very often* omitted, where it must be understood to complete the sense.

§ 326. The suffix pronouns are sometimes rendered *actively*, and sometimes *passively* : as חֲמָסִי *my violence*, may either signify the violence which I do to others, or the violence which I suffer from them. The exigency of the passage must determine the proper method of rendering.

§ 327. The pronoun sometimes is placed before the noun to which it relates, and both are governed by the same word : as Ex. ii. 6, And she opened it וַתִּרְאֶהוּ אֶת הַיֶּלֶד *and saw him, the child*, i. e. and saw the child ; in which case, the latter noun seems to be in apposition with the pronoun, and to be added by way of explanation.

§ 328. Primitive pronouns, with prepositions before them characteristic of the Dative, are often superfluous, i. e. cannot be expressed with propriety in an English translation : as, לִי מַבְלָטִי *my deliverer*, literally, my deliverer to me. So לִי אֶלֶךְ *I will go to the mountain* ; literally, I will go for me, or, for myself, or, with myself. Cant. iv. 6. Other instances of a similar nature, of the pronouns singular and plural, may not unfrequently be found.

§ 329. The Hebrews often make use of two pronouns, where the English can admit but one : as Gen. i. 11 אִשֶּׁר זָרְעוּ בּוֹ *whose seed is in it* ; literally, which the seed

of it (is) in it. This idiom occurs frequently; especially with respect to **אשר**, which even when used adverbially not unfrequently takes another adverb after it: as, Gen. iii. 23.—In the N. Testament, see the above idiom, Mark, vii. 15—John, i. 17—Acts, xv. 17—1 Pet. ii. 24.

§ 330. As *two pronouns* often occur, where but one can be rendered into English, so a pronoun and a noun often occur together, where only the noun can be rendered: as Gen. ii. 17, Of the tree of knowledge of good and evil ye shall not eat, **לֹא תֹאכַל מִמֶּנּוּ**; literally, *ye shall not eat of it*. Gen. ii. 19—xiii. 16—Ex. vii. 11. In the N. Testament, see Mat. xxi. 41—Acts x. 38.—et al. loc. freq.

§ 331. To *suffix* pronouns, not unfrequently, a *separate* pronoun of the same person, gender, and number, is added, which is superfluous, i. e. cannot be translated into English: as, **פְּגִרְכֶּם אַתֶּם** *your carcasses* fell in the desert, literally, *the carcasses of you, you*. Num. xiv. 32. **זִכְרָם הֵמָּה** *the memory of them* is perished, literally, *the memory of them, they*. Ps. ix. 7. See also, 1 Sam. xxv. 24—2 Sam. xvii. 5—xix. 1—1 Kings, i. 26—xxi. 19—Hag. i. 4—Zech. vii. 5—Prov. xxii. 19—xxiii. 15. In general it may be observed, that the *separate* pronoun thus added seems to be equivalent to the suffix pronoun *self*, in English.

Note. The idiom described in this section is very frequent in the Arabic language. [Vid. Glas. Philol. Sac. ed. Dath. p. 148.]

OF VERBS.

§ 332. A Verb agrees with its Nominative in number, gender, and person.

§ 333. When two Nominatives are of different genders the verb is generally of the masculine.

§ 334. Two or more Nominatives, whether singular or plural, generally require a plural verb.

§ 335. Many instances occur, wherein the verb and its Nominative disagree in gender. These are probably archaisms, or the result of errors in transcribing. [Vid. Philol. sac. pp. 330, 331.]

§ 336. The verb is often of a number different from its Nominative.

In many instances the Nominative is a noun of multitude: as Gen. xli. 57, **כָּל אֶרֶץ בָּאוּ** *all the land came*, where *land* is singular, and *came* plural, according to a rule common in other languages.

In some instances, we find a plural noun the Nominative to a verb singular, and in such cases the noun is used in a *distributive sense*: as Joel, i. 20, The beasts of the field **תִּעְרֹג** *cry*; where the noun is plural and the verb singular, so that the meaning is, *each of the beasts*, &c.

The comparison of MSS. by Kennicott and De Rossi has shewn that many of these, and such like anomalies, from which Grammarians have constructed rules for the Hebrew language, are the errors of transcribers. Moreover the nominative is often *understood*, and not expressed; which being supplied, concord is restored.

§ 337. Sometimes the verb is of a different person from its nominative. In some instances, the rapid transitions in poetry occasion this; in others, they are to be accounted for as above.

§ 338. When two nouns are in regimen, and one of them is the Nominative to a verb, that verb sometimes agrees with the former, and sometimes with the latter of the two nouns: as, **מִסְפַּר שָׁנִים נִצְפָּנוּ** *the number of years* are hidden; Job, xv. 20. See also, 2 Sam. x. 9—Hag. ii. 6. The same anomaly takes place, occasionally, with respect to gender: as Lev. xiii. 9—Jer. x. 22.

Government.

§ 339. Active verbs govern the Accusative case.

§ 340. The Nominative case to *passive verbs* has, in some instances, the particle **את** before it, which is commonly a sign of the Accusative: as Josh. vii. 15. **ישרה באש אתו ואת כל אשר לו**, *he, and all which belongs to him, shall be burned with fire.* [Vid. § 282.] 2 Kings, xviii. 30—Num. xxvi. 56—Gen. xvii. 5—Ps. lxxii. 79.

§ 341. Passive verbs require a preposition after them, expressed or understood, to govern the case which follows them.

§ 342. Intransitive verbs, being of a *passive* nature, sometimes have their Nominative preceded by the particle **את**: as 2 Kings, vi. 5, **את ברזל נפל**, *the iron fell*, &c. The Nominative to **היה** *to be*, sometimes follows this construction; Neh. ix. 19.

§ 343. The third person singular and plural of active verbs, is often used in a passive, or impersonal sense: as, Wherefore **קרא** *it was called*, literally, he called the well, &c. In such cases, **איש** *man*, or **אנשים** *men*, appears to be understood as the Nominative. Exod. x. 12—1 Sam. xxiii. 22—Job, iii. 2—Is. lxiv. 3. In the New Testament, Luke, xii. 20—John, xv. 6—Rev. xvi. 15.

§ 344. Verbs are frequently followed by nouns of the same root, and of kindred signification; and this is either to denote the intensity of the action specified, or the particular object and effect of the action: as, **בכו בבי** *they wept a weeping*, i. e. they wept much; 2 Sam. xiii. 36—So Gen. xxvii. 33—1 Sam. iv. 5—1 Kings, i. 40, et al. in loc. freq. **מוריע זרע** *seeding seed*, i. e. producing seed; Gen. i. 11—So viii. 21—xxvii. 3—xxviii. 19. In the New Testament, Mat. ii. 10—Mark, iv. 41—Rev. xvi. 9—xvii. 6.

Sometimes an ellipsis of the noun takes place: as,

Lighten my eyes lest **אֵינִן הַמּוֹת** *I sleep death*, i. e. the sleep of death. [Vide Philol. Sac. p. 267.]

§ 345. A finite verb, followed by another verb in the Infinitive mood, is often to be rendered adverbially, while the verb in the Infinitive assumes a definite form : as, **הִקְרִיב לְבוֹא** *he drew near to come* to Egypt, i. e. he came near to Egypt. Gen. xii. 11—So Gen. viii. 10—Ps. lxxviii. 38—Ez. 9. 15. The verbs **יָסַף** *he added*, **שָׁב** *he returned*, **הֵלךְ** and **יָלַךְ** *he went*, and **כִּלָּא** *he filled*, often require such a construction, when followed by the Infinitive.

§ 346. A finite verb is often joined with a verb of the same Root in the Infinitive mood, (which sometimes *precedes*, and sometimes *follows* it,) for the sake of expressing emphasis, certainty, or intensity of degree : as, Thy seed **רַבָּה אֲרַבָּה** *to multiply I will multiply*, i. e. I will greatly multiply ; Gen. xvi. 10—So Gen. ii. 17—xxxvii. 33—Ex. xix. 12, 13, et al. freq. In the N. Testament, Mark, iv. 12—Acts, vii. 34—xxviii. 26—Heb. vi. 14—x. 37.*

§ 347. Verbs of motion, designating removal to any place, generally put the name of the place in the Accusative, without the intervention of any preposition : as, **שָׁב מִצְרַיִם** *return (to) Egypt*. Ex. iv. 19—Prov. xxx. 4. Hos. vii. 11—xii. 13. Sometimes **ל** local is suffixed to the name of the place ; and sometimes the preposition **ב**, **ל**, **אֶל**, **עַל**, or **עַד** is prefixed.

§ 348. Verbs signifying redundance and deprivation, not unfrequently, govern the Accusative : as, **מִשְׁכַּל גַּם שְׁנֵיכֶם** *should I be deprived of you both ?* where **שְׁנֵיכֶם** is in the Accusative. So Deut. ii. 7—Is. x. 22—Job xxi. 7. [Vid. § 357.]

§ 349. With a passive verb of *calling*, a noun or pronoun is joined, which is commonly preceded by the prefix **ל**, although it is to be rendered as the Nominative to the verb : as, **לְזֹאת יִקְרָא אִשָּׁה**, literally, *for her, one*

* But in the N. Test. one of the two words is a Participle, instead of the Infinitive ; and thus the Hebrew words in question are rendered by the LXX.

shall call, or, it shall be called, woman, i. e. she shall be called, woman; Gen. ii. 23. So Is. i. 27—xxxv. 8.

§ 350. הָיָה and יָשָׁב, signifying possession, are followed by the prefix ל. These verbs are omitted in the greater number of instances where the sense requires them: as Gen. i. 2, And darkness [*was*] upon the face of the deep. הָיָה in the Præter and Future, is often pleonastic; and answers to the *Kai egeneeto* of the New Testament.

§ 351. The verb of *existence*, expressed or understood, in the room of the Nominative after it, often admits nouns with the prefix prepositions ב and ל: as, Jehovah shall be בְּכִסְלֶךָ *for thy support*, i. e. *thy support*. Prov. iii. 26, And they two shall be לְבִישָׁר אֶחָד *for one flesh*, i. e. *one flesh*, Gen. ii. 24—Gen. xvii. 4—Deut. xxviii. 44—Ps. xxxi. 3.

Enallage of Verbs.

(1) Of Moods.

§ 352. The Imperative is sometimes put for the Future Indicative: as, He shall pray for thee, וְחָיָה *and live thou*, i. e. *thou shalt live*, Gen. xx. 7—Gen. xlii. 18—Deut. xxxii. 49—sometimes for the Subjunctive mood: as in Num. xxiv. 21—Nah. iii. 14.

§ 353. The Infinitive mood is sometimes used for the Present tense: as, Who תִּנֶּה *placest* thy glory, &c. Ps. viii. 2. Jer. vii. 9—sometimes for the Præter: as, in 2 Chron. xxxi. 10—Jer. 14. 5—sometimes for the Future: as, in 1 Kings, xxii. 30—sometimes for a Participle: as in Ps. xxxii. 9—and very often for nouns, as has been already observed. Houbigant refers all the anomalies of this class to the oscitancy of transcribers; but Dathe thinks they are the remains of archaism in the language, which very early, did not accurately distinguish mood and tense. [Vid. Philol. Sac. p. 290.]

(2) *Of Tense.*

§ 354. The Præter tense with ׀ prefixed, is often used for the future ; and the future with ׀ prefixed, for the Præter. Examples occur on every page. See the idiom of the conversive *Vau* more fully discussed in the Appendix, C. and D.

(3) *Of Person.*

§ 355. In many instances where the same subject is continued, there is a change of person from second to third, and vice versa ; sometimes from first to third, and the contrary ; in the same verse, or in the same sentence. See Deut. xxxii. 15—Neh. iv. 6—Ps. xviii. 29—xxii. 27—lxxxix. 6, 17—Is. xxii. 19—xlii. 20—Jer. xi. 18—Mic. vii. 19. A part of these anomalies is probably the result of error in copying ; some part may be archaism ; and much doubtless is idiomatic. The transitions in Hebrew poetry are peculiarly rapid and abrupt.

Peculiar Construction.

§ 356. Many verbs admit before the case which follows them the preposition ׀, which cannot be translated into English. Particularly is this the case, with verbs of *calling, expecting, asking, healing, oppressing, despising, honoring, worshipping, deciding, &c.* : as, Healing ׀׀׀ *to all*, i. e. all our infirmities. For an instance of each class of verbs here mentioned, see Gen. i. 5—Is. lix. 11—1 Sam. x. 4—Deut. xxviii. 57—Prov. xxx. 17—Ps. lxxxvi. 9—Jer. xxix. 8—Ps. xxix. 2.

Some grammarians say, that such instances are examples of enallage, i. e. that the Dative is put for the Accusative ; and some affirm that ׀ is superfluous. In whatever way the anomaly is *technically* accounted for, it alters not the sense.

§ 357. On the other hand, many verbs, which in other languages commonly require the Dative or Ablative after them, generally admit the Accusative, sometimes with its characteristic sign **את**, and sometimes without : as, They did not **ענו אתו** *answer him* a word, 1 Kings, xviii. 21 ; exactly in agreement with the English idiom. Such is the case with verbs of *commanding, declaring, serving, meeting, &c.* Ex. xii. 28—2 Sam. xviii. 19—Gen. xxvii, 40. Thus also verbs of *filling* ; Jer. vi. 11. [Vide § 348.]

§ 358. Many verbs which seem to require the Accusative after them, not unfrequently govern the case which follows them, by the intervention of the preposition **ב**. Such are verbs of *understanding, seeing, despising, blaming, choosing, adjuring, urging, smelling, &c.* : as, Despise **ברע** *evil*, and choose **בטב** *good*. Is. vii. 15—Ps. lxxiii. 23—Ecc. xi. 4—Nah. i. 4—Amos, v. 21—Gen. xix. 3.

§ 359. Verbs expressing motion *from* a place, sometimes admit the preposition **מ** or **מן** between them and the name of the place, as Gen. xxxi. 13 : sometimes they do not : as, They departed **את העיר**, *the city*, i. e. from the city ; Gen. xliv. 4.

PARTICIPLES.

§ 360. The Participles *Benoni* and *Paoul* very often assuming the nature of nouns, (§ 139, and § 142,) they are put in regimen with nouns, and very often govern the Genitive, : as, To all **באי שער**, *the goers in at the gate*, i. e. who enter the gate, Gen. xxiii. 10 ; **בווי עם**, *contemptus plebis*, i. e. despised by the people, Ps. xxii. 7. As in other languages, so in the Hebrew, participles generally govern the same case as the verbs from which they are derived.

The same rules apply to Gerunds in general.

§ 361. Elias Levita, Keckermann, Bertram, and other Grammarians, have endeavoured to establish an impor-

tant difference between the Participle *Paoul*, and the Participle Niphal. Generally there is the same difference, as in Latin between *vocatus* and *vocandus* ; but as Niphal is sometimes used for Kal, [§ 100.] so its Participle has occasionally the same sense, as the *Paoul* of Kal. [Vid. Glassii Philol. Sac. edit. Dath. p. 337, 338.]

PARTICLES.

Under the denomination of *Particles*, are included Adverbs, Prepositions, and Interjections.

General Observation.

§ 362. The *separate Particles* in Hebrew are almost, if not entirely, nouns or adjectives. This is evident from several considerations.

1. Some of them preserve the simple form of the root as masculine nouns, as **טֵרֶם**, **אֵזֶל**, **מֵעַט** ; and some assume the feminine form, as **רַבָּה**, **מַהֲרָה**.

2. Some are found in the masculine and feminine, singular and plural : as

סָבִיב	בֵּין בָּנִים
סְבִיבָה סְבִיבוֹת	בֵּינָה בִּינוֹת

3. Many of them are in the construct state with nouns, and pronouns : as **אַחֲרֵי מֹשֶׁה** ; **עָלֵי דָוִד** ; **נִגְדּוֹ** ; **אֵינֶנּוּ**, &c.

4. Many of them, e. g. prepositions, are preceded by other prepositions, separable and inseparable : as **מִמֶּנּוּ** ; **לְנֶכַח** ; **מִתַּחַת לְרִקִּיעַ** ; **אֶל תַּחַת יָדִי**, &c.

Very often, separate prepositions admit an inseparable one after them, and before the noun with which they are connected : as, **תַּחַת לְרֹאשִׁי**. Cant. ii. 6. See also 2 Chron. xvii. 12—xxxiii. 15—xxxvi. 16.

These considerations shew, that in the *technical* analysis of sentences, apparent anomalies may frequently be accounted for by the common principles of the language ;

and also, that where the sense requires, Particles may be rendered as nouns, or adjectives. [Vid. Philol. Sac. pp. 361—363 ; 445—449.]

§ 363. From the last section, we may account for the frequent union of particles with the suffix pronouns, sometimes as nouns singular, as **נָגִדוּ**, *before him* ; sometimes as nouns plural, as **לִפְנֵיךָ**, *before thee* ; while some of them take the verbal suffix **נִי**. This suffix is often found united with **אֵין**, **הֵנָּה**, and **עוֹד**.

§ 364. As Particles have the nature of nouns and adjectives, so nouns and adjectives must often be rendered as Particles: as, I will judge **מִיִּשְׁרָיִם** *righteousnesses*, i. e. *righteously*, Ps. lxxv. 3 ; Judge **צַדִּיק** *righteous*, i. e. *righteously*, Prov. xxxi. 9.

NOTE. Glas and Masclef are very copious in the Syntax of the Particles ; but the rules which they exhibit are merely a detail of the various significations of Particles, which may be learned as well from the Lexicon as the Grammar. It is a subject too of very little difficulty, in general, to the intelligent student.

RULES

FOR THE INVESTIGATION OF THE ROOT.

§ 365. According to the arrangement of the Hebrew Lexicons, the investigation of the root is by far the greatest difficulty which the student is obliged to encounter. To lay down rules, which will enable him with certainty in every case to determine the true root of any word, is evidently impossible ; because not only the ancient translators of the Hebrew Scriptures differed, with respect to this point, but the most eminent Oriental scholars of modern times are not always agreed. Accordingly, different Lexicons, in some instances, present us with different roots of the same word. The reader will soon see how obviously the Hebrew language affords room for a variety of opinion, with respect to the derivation of some classes of words.

§ 366. The difficulty of prescribing rules of universal application need not hinder us, however, from using rules of very general use. Such have been and may be prescribed ; and this is what will now be attempted.

It is important to the student, to make himself very familiar with the distinction between *radical* and *servile* letters. [Vide § 7.] Let the following distinction also in the use of serviles be carefully noted.

אלבש, *āl-besh*, are never servile in the middle and end of a word.

כנאם, *kən-aym*, are never servile in the middle of a word.

יית, *yooth*, are servile indiscriminately.

§ 367. RULE I. Cast off all the serviles, i. e. all such letters as are added to form gender, number, case, person, tense, voice, and conjugation; also prefixes such as the prepositions ב, כ, ל, נ, and suffixes such as pronouns, &c.; and if only three radical letters remain, they are the root. Thus, Gen. i. 1, בראשית, ב is a prefix-preposition, ית a formative termination, and ראש the root.

Two of the letters, however, in ראש are among the serviles; how then shall it be known whether the root is found? According to § 7, all the Serviles are sometimes Radicals, i. e. constitute part of a root. This may be the case with נ and ש, in the word in question; and on recurring to the observations just made above, [§ 366.] respecting the Serviles, we find that נ and ש are never servile except in the beginning of a word. Of course they are radical here, and the student is sure that he has found the root.

I add another example, in order to illustrate the use of the distinction of Serviles made § 366. In בשלמותי, ב is a prefix-preposition; י at the end is a suffix pronoun signifying *my*; ות is a plural ending; and rejecting these, שלם remains. Each of these letters belongs to the class of Serviles; but on consulting the rules § 366, we find that in the middle of a word they are never servile. Consequently they are here the Root.

§ 368. RULE II. If after rejecting prefixes and suffixes, י or נ remains in the middle of the word, they are to be rejected, (unless followed by ה,) and the Root will generally be found, under the two remaining letters: as להאיר, ל is a prefix preposition; ה the characteristic of Hiphil; and rejecting י from איר, you have אר for the Root: for although נ is of the class of Serviles, it is not at the beginning of the word in question. [Vide § 366.]

§ 369. RULE III. If after rejecting all the Serviles, you find only two letters remaining, these will often

constitute the root ; but not always. When you cannot find a duoliteral Root, add י or נ to the beginning of the two remaining letters ; or where this will not give you a proper root, instead of adding any letters to the beginning, add ה to the end, and sometimes, though much more rarely, א : thus למועדים, rejecting all the serviles you have עד, and prefixing י you have יעד the Root. So ויפלו, rejecting the serviles you have פל, to which prefixing נ you have the root נפל.—עשיתם, rejecting the serviles you have עש, to which suffixing ה you have עשה the root.—מצתך, rejecting the serviles you have מצ, to which suffixing א, you have the root מצא. As מ is commonly servile, this last root could hardly be conjectured by one but little versed in Hebrew.

§ 370. RULE IV. If after rejecting all the serviles, *one* letter only remain, the root is what is called a verb *doubly defective*, i. e. which ends with ה, and begins with י or נ : thus ויבם, rejecting the serviles you have only ב remaining, [Vid. § 366,] to which prefixing נ and suffixing ה, you have the root נבה.

§ 371. RULE V. Nouns or Particles of two letters, ending in י, usually belong to roots ending with ה ; as פי *a mouth*, root פה.

§ 372. RULE VI. Reduplicate words must be sought under the simple root, as שמם after שם.

§ 373. Where the root is an irregular verb, it is often a matter of great difficulty to determine it ; because the same word may come from several roots. For instance שבת may be a noun signifying *the Sabbath* ; it may be the Infinitive of the verb שבת, signifying *to rest* : it may be the Imperative, or the Participle active or passive, or the Præter tense of the same verb ; it may be the Infinitive of the verb ישב, signifying *to dwell* ; it may be the second person of the verb שב *to return*, or the feminine Participle of the same verb ; it may be the

feminine Participle of the verb שבה *to carry captive* ; and finally it may be the Infinitive of נשב *to blow*. Such instances are by no means uncommon in the Hebrew language, and the principal difficulty in learning the language is derived from this source.

§ 374. For the sake of those who may use the older, or pointed Hebrew Lexicons, I will add the rules which are applicable to them in investigating the root.

1. The same as above.
2. If only two letters remain after the serviles are rejected, then either prefix י or נ ; or insert י or י ; or suffix ה or מ ; or lastly, double the last radical, as סס, root סבס.
3. If only one letter remain, prefix י or נ, and suffix ה.

Maslef denies that the difficulty of investigating the root is increased by rejecting the points ; (p. 233, Gram. Heb.) But as the points certainly designate many particulars, which are undefined when they are rejected, it seems pretty clear, that a tyro will find roots with more ease, who is accustomed to the Points, than one of the same standing who studies without them. Practice will in this case, however, as in all others of a similar nature, gradually surmount the difficulty, and render the business at last, in the main, familiar and easy.

General Observations.

From what has been said above, the student will easily perceive, that in many cases it must be a mere matter of opinion how words should be classified, or to what root they should be assigned. Nor will he wonder, where there is so much room for difference of opinion, that ancient and modern translators, and modern lexicographers are not always agreed. The chief difficulty of the Hebrew language lies in this ; and the student is not always to follow the *ipse dixit* of any particular Lexi-

con respecting it. The grand rule of determination, in cases of doubt, must be the exigency of the passage.

OBSERVATIONS ON PARSING HEBREW.

§ 375. The student should accustom himself, from the very commencement of this exercise, to investigate strictly the root, and pursue the word he is parsing through all its inflections, until he arrives at the form required. In parsing Adjectives, Nouns, and Particles, there is no difficulty in this. In parsing Verbs, or Participles, an example will show the proper method to be pursued.

Suppose the word to be parsed is the Active Participle פֹּקֵד—Mention the root, and conjugate it, i. e. repeat the third person of the Præter tense, in each Voice, thus; פִּקַּד נִפְקַד הִפְקִיד הִפְקַד הִתְפַּקַּד: then begin with Kal, and repeat the third persons singular and plural, with the Imperative, Infinitive, &c., until you come to the word in question, thus: פִּקַּד פִּקְדוּ יִפְקַד יִפְקְדוּ פִּקְדוּ פֹּקֵד. The last word is the one you are parsing, and in coming to it, you have taken a view of the whole verb.

A little practice in this way will make the Hebrew Paradigms very familiar, and will repay most abundantly all the labour which it costs at first.

In parsing Nouns, the manner in which they are formed should be pointed out, and the formative letters expressly distinguished, agreeably to the rules in § 251–266.

The Rules of Syntax and Idiom should also be thoroughly studied, and continually applied, from the very commencement of grammatical analysis; for in this way they soon become obvious and familiar.

APPENDIX.

[A.] The Alphabet exhibits the Hebrew mode of enumeration, as far as 400. Next to the common letters of the alphabet the final letters are used, as follows :—

ף 800	ך 500
ץ 900	ם 600
	ן 700

Thousands are expressed by letters with two points above them, thus :—

י̇ 10000	א̇ 1000
ק̇ 100000	ב̇ 2000
&c. ר̇ 200000	&c. ג̇ 3000

A second method of designating thousands is by א̇, which stands for אף א̇ *a thousand* or אלפים א̇ *thousands*, with a letter prefixed, which designates the number of thousands, thus :—

א̇י 10000	א̇ 1000
&c. א̇ק 100000	א̇ב 2000
	א̇ג 3000

By a composition of the signs above, all the numbers may be easily expressed : as,

קי	110	יא	11
שמח	348	יב	12
סנב	652	יג	13
ץפז	987	יד	14
אא	1001	כה	25
אקסב	1162	לו	36
קאעד	100074	מו	47
אריג	1813	נח	58

Fifteen is not expressed according to the rule above exhibited, which would make the sign יה, but by טו, i. e. 9 and 6. The reason assigned by the Jews is, that יה is one of the names of God.

[B.] As it usually costs the student considerable pains, to make himself familiar with the Cardinal and Ordinal numbers of the Hebrew, a table of them is here subjoined.

Cardinal Numbers.

Fem.	Masc.	
אחת	אחד	1
שתים	שנים	2
שלוש	שלשה	3
ארבע	ארבעה	4
חמש	חמשה	5
שש	ששה	6
שבע	שבעה	7
שמנה	שמנה	8
תשע	תשעה	9
עשרה	עשר	10
אחת עשרה	אחד עשר	11
עשתי עשרה	עשתי עשר	or
שתים עשרה	שנים עשר	12
שלוש עשרה	שלשה עשר	13
ארבע עשרה	ארבעה עשר	14

חמש עשרה	חמשה עשר	15
שש עשרה	שישה עשר	16
שבע עשרה	שבעה עשר	17
שמונה עשרה	שמונה עשר	18
תשע עשרה	תשעה עשר	19

Common Gender.

עשרים	20
שלשים	30
ארבעים	40
חמשים	50
ששים	60
שבעים	70
שמונים	80
תשעים	90
Plur. מאות Sing. מאה	100
מאתים	200
שלש מאות	300
&c. ארבע מאות	400
אלף	1000
אלפים or שנים אלף	2000
שלשה אלף	3000
&c. ארבעה אלף	4000
עשרה אלף	10000
עשרים אלף	20000
&c. שלשים אלף	30000
מאה אלף	100000
&c. מאתיים אלפים	200000
אלף אלפים	1000000

Myriads are thus expressed.

רבו, רבוא, רבבה	a myriad
רבותים	two myriads
רבבות	many myriads
שלש רבו	three myriads

ארבע רבו	four myriads
עשרה רבו	ten myriads
עשרים רבו	twenty myriads
מאה רבבה	a hundred myriads
רבא רבאות	a myriad of myriads

Ordinal Numbers.

Fem.	Masc.	
ראשונה	ראשון	first
שנייה or שנית	שני	second
שלישית	שלישי	third
רביעית	רביעי	fourth
חמישית	חמישי	fifth
ששית	ששי	sixth
שביעית	שביעי	seventh
שמינית	שמיני	eighth
תשעית	תשעי	ninth
עשרת	עשר	tenth

Beyond ten there is no Ordinal, but Cardinals are used.

אחד עשר	eleventh
עשרים	twentieth
שלשים	thirtieth
מאה	hundredth
&c. אלף	thousandth

The reader will compare this table with the observations respecting Ordinals in the Syntax ; § 303—316.

[C.] The celebrated Michaelis, in his edition of Lowth on Hebrew Poetry, Note LXXIV, observes, that the two tenses of the Hebrews correspond to the two Aorists of the Greeks, being used in a very indefinite

* And thus of those which follow.

manner. If the reader wants abundance of proofs that the Hebrew Tenses are very indefinite, and have great latitude, let him read Glassii Philol. Sac. ed. Dath. pp. 295—314. Dathe lays down the following general maxim on this subject: *The Præter and Future of the Hebrews do not designate these tenses alone, but other tenses also, which are to be determined by the context, and by particles prefixed.* (p. 299. *ibid.*) The view given of this subject in the preceding work, § 88—92, perfectly concides with this observation.

[D.] The ׀ conversive of the Hebrews, in the judgment of some eminent Oriental scholars, remains as yet unexplained. Most grammarians have contented themselves, with stating merely what is stated in the syntax above; (§ 354). Granville Sharp, who has published a little volume on the Peculiarities of the Hebrew Syntax, inveighs in terms sufficiently severe against this strange neglect, and avers, that the conversive use of this *Proteus Vau*, as some have called this letter, is reducible to very plain and simple rules. These rules he has given, and added a copious collection of examples to confirm them. As this book is rare, and the subject deeply interesting to Hebrew philology, I shall here subjoin the Rules, in his own words, with references to the principal texts adduced by him to illustrate and confirm them.

“RULE I. ׀ prefixed to future tenses, converts them to perfect tenses; and when prefixed to verbs in the perfect tense, it regularly converts them to the future tense. This is the necessary construction for both cases (not only *interdum*—*sometimes*, as the grammarians tell us, but) *always*, throughout the whole Hebrew Scriptures, one single portion of an *alphabetic* Psalm alone excepted; so that in all other parts of the Sacred Books

the ׀ is constantly and regularly *conversive*, in every sentence that is independent of the four particular circumstances described in the subsequent Four Rules or General Exceptions.

Examples. Gen. i. 3—8, ix. 13—16, xviii. 18, xxii. 3. Ex. vi. 5—8, xxix. 4—33. Num. v. 7—89. Is ix. 13—17.

RULE II. When ׀ is prefixed to a verb, which immediately follows another verb of the *same tense* without a prefixed ׀, and in the same sentence, the ׀ in that case is merely conjunctive; and the second verb to which it is prefixed, (and even a third or fourth, if they are of the same tense, and follow in the same sentence with a prefixed ׀ to each,) must be construed according to its proper tense, whether future or imperative; and often also the perfect tense, but not always, as there are a few instances of exception,

Examples. Gen. xxii. 5. Ex. iv. 18, v. 9. Ps. xxxiv. 5—11, li. 18, lii. 7.

RULE III, consisting of three parts. 1st—A prefixed ׀ does not affect or convert any verb in the imperative mood.

Nor (2dly) any verb, or verbs, in the future tense, which follow an imperative mood in the same sentence.

3dly—But to perfect tenses, the prefixed ׀ is *conversive* without hindrance from a preceding imperative mood.

Examples. Gen. xii. 1—3, xxiv. 60, xxvi. 3, xxx. 25—28, xxxvii. 20. 2 Kings, v. 5, 10, 19, vi. 22. Ps. l. 7, xc. 14. Is. xl. 22, lv. 1—3. Mic. iv. 2. Jer. xxxiii. 5.

RULE IV. After an interrogation, either of the emphatical ׀ or of the interrogatory relatives ׀ or ׀, the prefixed ׀ doth not influence any verb or verbs of the future tense or the present tense; but in perfect

tenses, the ׀ is regularly conversive, and is not influenced by a preceding interrogation.

Examples. Gen. xxvii. 26. 1 Sam. xii. 3. 1 Kings, xxii. 7, 20. 2 Kings, viii. 8. Est. v. 3, ix. 12. Mal. i. 9. Is. xxxvii. 23, liii. 1—2.

RULE V, adopted from Rabbi Elias. If a future tense, put for a præterfect tense, which must be by having a prefixed ׀, precedes a præter tense, having also a prefixed ׀, the ׀ in the latter is merely copulative.

Examples. Ezech. xxxvii. Ps. cvi. 12—19. 1 Sam. vii. 16.”

In order to make a proper application of these rules, the venerable author tells us, that it must “very carefully be noted, where the sentence in Hebrew begins.” The following are his remarks on this subject.

“1st—That the verses of the Hebrew Scriptures, from period to period, do frequently contain more sentences than one, sometimes even two or three sentences.

And 2dly—That sometimes, on the contrary, one sentence, paragraph, or sentiment, is obviously extended throughout several adjoining verses.

For, respecting the first, we have sometimes a narrative, explaining the occasion of a particular command, law, or speech, or occasional speeches and their answers or effects, with the connective narrative between them, each of which must be deemed a separate sentence; for even the connecting narrative after a speech is the commencement of a new sentence;* so that several different sentences are frequently contained in one verse.

And respecting the second consideration, on the contrary part, it is equally obvious, that sometimes the connexion of the sense of the narrative or speech extends through several verses, so as to form but one entire sentence.”

* By some examples of R. Elias's rule, found since this letter was written, it appears that the recommencement of the connecting narrative is not always to be deemed a new sentence.

If a few exceptions to these rules of Mr. Sharp should be found, they would no more prove his rules incorrect, than exceptions to other rules of Syntax prove them to be false : and if allowances be made for the Ellipses in the poetic parts of the Old Testament, and for the errors occasioned by transcription, the student of Hebrew will feel disposed to believe, that Mr. Sharp has at least done something, towards supplying an important deficiency in Hebrew Syntax.

This peculiarity of the conversive *Vau* has been the subject of considerable inquiry, among the Oriental scholars in Germany, and other parts of Europe. In 1703, F. de Bruin published a book *de emendandis temporum Ling. Heb. Anomaliis Enallagisve*, in which he endeavoured to show, that the Future and Præter tenses never change their appropriate designation of time. In 1751, A. Koolhaas, in a book entitled *Dissertationes Grammatico-Sacræ*, laboured at length, and with much ability to establish the same point. But, says Dathe ; Miserum in modum torquet, ad loca, in quibus usus præteriti, vulgo sic dicti, loco futuri et vice conversa, negari non potest, cum suis hypothesebus concilianda.

Schroeder, in his *Institutiones Ling. Heb.*, approves of naming ׀, where it is employed in the enallage of tenses, *relative*, or *subjunctive*, rather than *conversive*. The reason is, that ׀ regularly connects any verb before which it stands, to the same time, or even mood, as preceded it in the same sentence.

This general rule is approved by Dathe, who adds for the sake of illustration and confirmation the following observations :

1. The Future, followed by a converted past tense, is often suppressed by Ellipsis, or is contained in the preceding Infinitive, or Participle.

Examples Ex. xvii. 4—1 Sam. ii. 31—x. 2—Jer. x. xi 9.

2. The ׀ has the same *relative* use, when prefixed to the Præter, preceded by the Imperative, or the Future *imperatively* taken; for then the Præter also is to be translated *imperatively*. It is common for the Hebrews, in commands or imprecations, first to use the Imperative, or the Future *imperatively* taken, and then to continue the discourse by using the Præter with the prefixed ׀.

Examples. Gen. xlv. 9—1 Sam. vi. 7, 8.

3. In the sublime style of the Prophets and Poets, the Præter frequently has the sense of the Future, although the ׀ is not prefixed to the Præter, which follows a Future. In the sententious style the ׀ is often neglected.

Examples. Prov. i. 22—xii. 21—Job, xix. 27—Ps. xxiii. 5—cvii. 42—Prov. xi. 7, 21—Job, v. 19, 20—x. 3—xi. 20—Is. viii. 8.

The general principle laid down by Dathe will solve all the cases presented by Mr. Sharp, except perhaps those under his fourth rule. An examination of his examples under that rule, will show that they are not attended with much difficulty.

The only method of determining whether the above principles are correct, is by a long and careful examination of the idiom referred to, and by the application of these principles to all the instances in which ׀ is found prefixed to Verbs. This is a great undertaking, and is yet a *desideratum* in the department of Hebrew literature.

SYNOPSIS

of Words erroneous or specially Anomalous in the Hebrew Text, arranged in order ; selected by Masclef from S. Amama, Martinus, Buxtorf, Avenarius, and reprinted here with few omissions.

Gen. xi. 3c—^{לד}ילד for ^{ולד}ולד

xxx. 11—^{בגד}בגד for ^{בגד}בגד

Ex. iii. 2—^{בלהבת}בלהבת for ^{בלבת}בלבת

v. 7—^{תוספון}תוספון for ^{תאספון}תאספון

xv. 5—^{יכסומו}יכסומו for ^{יכסימו}יכסימו

xvii. 16—^{כסא}כסא for ^{כס}כס

xxv. 31—^{תעשה}תעשה for ^{תיעשה}תיעשה

Levit. xxi. 5—^{יקרחו}יקרחו for ^{יקרחו}יקרחו

Num. xxxii. 24—^{לצאנכם}לצאנכם for ^{לצאנכם}לצאנכם

Deut. iii. 11—^{הלא}הלא for ^{הלה}הלה

xi. 12—^{מראשית}מראשית for ^{מרשית}מרשית

xxxiii. 16—^{תבוא}תבוא for ^{תבואתה}תבואתה

xxxiii. 21—^{ויתא}ויתא for ^{ויתא}ויתא

Jud. xii. 3—^{ואשימה}ואשימה for ^{ואשימה}ואשימה

1 Sam. i. 20—^{שאלתך}שאלתך for ^{שלתך}שלתך

iv. 19—^{ללדת}ללדת for ^{ללת}ללת

xv. 9—^{מבזה}מבזה or ^{נבזה}נבזה for ^{נבזה}נבזה

xviii. 29. ^{ויוסף}ויוסף for ^{ויוסף}ויוסף

xx. 2—^{לא}לא for ^{לו}לו

xxv. 8—^{באנו}באנו for ^{בנו}בנו

xxv. 18—^{עשויות}עשויות for ^{עשויות}עשויות

xxv. 34—^{תבואי}תבואי for ^{תבאתי}תבאתי

xxvii. 1c—^{אן}אן for ^{אל}אל

2 Sam. xi. 1—^{מלכים}מלכים for ^{מלאכים}מלאכים

xii. 1—^{ריש}ריש for ^{ראש}ראש

xiv. 19—^{איש}איש for ^{איש}איש

xiv. 3c—^{הציתוה}הציתוה for ^{הוציתיה}הוציתיה

xviii. 8—^{נפוצת}נפוצת for ^{נפצות}נפצות

2 Sam. xx. 5—ויאדוי for ויידר
 xx. 14—ויקהלו for ויקלהו
 xxii. 27—תתפתל for תתפל

1 Kings, vii. 45—האלה for האהל

2 Kings, xxiv. 15—אילי for אולי

1 Chron. xii. 28—שארם for שרים

2 Chron. viii, 18—אניות for אוניות

Ezra, iv. 4—מבהלים for מבלהים
 x. 16—לדרוש for לדרוש

Neh. iii. 13—האשפות for השפות
 xiii. 16—דוג for דאג

Job, iii. 26—שליתי for שלותי
 iv. 19—ידכאי מלפני for ידכאים לפני
 xv. 31—בשוא for בשו
 xxi. 23—שאנן for שלאנן
 xxix. 6—בחמאה for בחמה
 xlii. 13—שבעה for שבענה

Ps. viii. 8—צאנה for צנה
 xliv. 20—תנינים for תנים
 lxxiii. 2—שפכו for שפכה
 cxxxix. 6—פליאה fot פלאיה
 cxli. 5—יניא for יני

Prov. iii. 15—מפנינים for מפניים
 xi. 3—ישדם for ושדכו
 xiii. 23—רשים for ראשים

Eccl. iv. 14—האסורים for הסורים

Isa. iii. 8—עיני for עני
 v. 29—ישאג for ושאג

Isa. xv. 5—יערו for יעערו
 xvi. 9—ארוך for אריוך
 xxix. 7—צבאיה for צביה
 xxx. 21—תימינו for תאמינו
 xliv. 24—מאתי for מיאתי
 lxi. 6—תתאמרו for תתימרו

Jer. x. 5—ינשאו for ינשוא
 xv. 10—מכללני for מסללוני
 xv. 11—שארותך for שרותך
 xxv. 27—וקאו for וקיו
 xxix. 23—היודע for היודע
 xxx. 16—שסוך for שאסוך
 xlii. 20—התעיתם for התעיתים
 lii. 15—ההמון for האמון

Ezech. i. 15—רצה or רוצ for רצוא
 ix. 8—ואשאר for ונאשאר
 xvi. 50—תגבהנה for תגבהינה
 xlvii. 13—זה for גה

Hos. iv. 6—ואמאסך for ואמאסך
 xi. 3—הרגלתי for תרגלתי

Amos, viii. 8—כאור for כאר

Zech. v. 11—הנחה for והניחה

CHALDAISMS & SYRIASMS

of the Hebrew Text; selected from the Hebrew Grammar of Masclef.

RULE I. In Hebrew the masculine plural terminates in ים; in Chaldee and Syriac in ין : as מלין for מלים; Job, xii. 11. Also Job. xxiv. 22. Prov. xxxi. 3, et al. in loc. [Sed vide § 18.]

RULE II. Hebrew nouns terminating in ה, in Chaldee and Syriac terminate in א: as, תחרה for תחרא Ex. xxviii. 32, et al. freq.

RULE III. Chaldee affixes are found united to Hebrew nouns: as, תגמולוי for תגמולוי; Ps. cxvi. 12.

RULE IV. In the conjugations Hiphil and Hithpael, the characteristic ה is changed into א: as, אנאלתי for הגאלתי; Is. lxiii. 3. [Vide § 160.]

RULE V. In Hebrew, the characteristic of the future destroys ה the characteristic of Hiphil; but not in Chaldee and Syriac: as, יהודה for יודה; Neh. xi. 9, et al. freq.

RULE VI. The middle radical of verbs Oin Vau, in Chaldee and Syriac, is frequently changed into א: as, קאם for קום; Hos. x. 14, et al. freq.

RULE VII. In Chaldee and Syriac, נ is inserted in many words derived from Hebrew: as, אנת for את.

RULE VIII. In reduplicate verbs, the Syriac changes the second radical in Benoni, into א: as, ראג for רגג.

RULE IX. In verbs whose middle radical is א, the Syriac sometimes transposes the two first radicals: as, נאבש from באש; Ps. xxxvi. 5. So Ps. xli. 2; perhaps in 1 Sam. ii. 33.

Exemplification of the Hebrew Idiom with respect to certain words, when in Regimen.

1. איש a man.

איש דברים a man of words, i. e. an eloquent man.

איש מות a man of death, i. e. deserving to die.

איש רעים a man of friends, i. e. who has many friends.

איש מתן a man of gift, i. e. munificent.

איש לבב a man of heart, i. e. intelligent.

אנשי עצתי men of my counsel, i. e. my counsellors.

איש אדמה a man of the earth, i. e. a husbandman.

2. בעל *possessor, master.*

בעלת בעל *the possession of a possessor, i.e. a married woman.*

שער בעל *possessor of hair, i. e. hairy.*

כנף בעל *possessor of a wing, i. e. winged.*

ברית בעלי *possessors of a covenant, i. e. confederated.*

אף בעל *possessor of anger, i. e. irascible.*

משחית בעל *master of wasting, i. e. prodigal.*

3. בן *a son.*

בן שמן *a son of fatness, i. e. fat.*

בן מות *a son of death, i. e. worthy of death.*

בן הכות *a son of smiting, i. e. deserving stripes. Vid. Mat. xxiii. 15—Luke x. 6—John, xvii. 22—Eph. ii. 3—1 Pet. ii. 14.*

בן מאה שנה *the son of 100 years, i. e. a hundred years old.*

בן קשת *a son of the bow, i. e. an arrow.*

בן גרני *the son of my threshing floor, i. e. grain.*

The attentive student can increase this list, at his pleasure, to a very great extent.

Explanation of the divisions and the most useful marginal notes, in Van der Hooght's Hebrew Bible.

According to a division of the Jewish Scriptures, which probably originated antecedently to the Christian Era, the Old Testament consists of the Law, תורה; the Prophets, נביאים; and the Hagiography, כתובים. The Law comprehends the five books of Moses. The Prophets are divided into *former*, ראשונים; which consist of Joshua, Judges, 1st and 2d Samuel, with 1st and 2d Kings, (see p. 178 in Van der Hooght :) and *latter*, אחרונים; which consist of Isaiah, Jeremiah, Ezechiel, and the twelve Minor Prophets, (see p. 334, or, as the

second volume begins here, see p. 1 of that, where it is bound in two volumes.) The Hagiography comprehends the remainder of the Old Testament: (see p. 161, Vol. II.)

The Jews do not name all the sacred books in the manner we do, though most of the Hebrew names correspond to ours. In the Pentateuch, you will find the running Hebrew title of Genesis **בראשית**; and the Jews name all the books of the Pentateuch, from the first word of each book, or some conspicuous word near the beginning. Thus, Exodus is called **שמות**, which is the second word of the book; Leviticus is called **ויקרא**, which is the first word; Numbers is called **במדבר**, which is the fifth word; and Deuteronomy is called **אלה** or by abridgment **דברים** which is the second word. The rest of the titles in Hebrew correspond generally to our English ones, except that of Lamentations, which is **איכה**, i. e. the first word of the book. The titles in Van der Hooght are every where on the top of the right hand page or leaf, (the book has only one page in each opening,) and on the right hand of the running title on the top.

According to the Jewish method of computing years, some years would have fifty four sabbaths, and some fifty. It is a very ancient custom among them to read the Law through, once each year, in the Synagogue, on the Sabbath day. Hence the Law is divided into fifty four great sections, one of which is read every Sabbath, when the year consists of fifty four weeks; and when it is less, they join some of the shorter sections so as to complete the whole. The Sabbatical sections are marked by three large *Pe's*, and *Samech's*, thus: **פפפ**, or **ססס**. These you will find throughout the Pentateuch, and in that only. **פ** is an abridgment of **פרשה** *section*, or *division*; and **ס** is an abridgment of **סדר**, which has much the same meaning. The repetition of these letters dis-

tinguishes the greater sections, or Sabbatical Lections, from the smaller sections marked by פ and ד simply. [See vol. i. pp. 5—9—13—17—20—23, &c.] Each of these great sections has an appropriate title, either the first word of the section or some conspicuous word near the first, and this title is printed on a line with the name of the book, at the top of the right hand leaf, and immediately after the title of the book. In the first section of the Pentateuch, the name of the book and the section are the same; in the second, you find the title נח *Noah*, on a line with בראשית at the top; the third is לך לך, and printed in the same manner: and so of all the rest.

Throughout the Pentateuch you meet also with the letters פ and ד, standing in the middle of small breaks in the text. About the use of these, the learned are not agreed. It is generally said, that ד stands for סתומה *closed* or *shut*, because the space in which it stands is inclosed on each side with the text; and פ stands for פתוחה *open*, because the space in which it stands is open on one side of the page, and the next word begins on a line with the other side of the page. In the Kabbalistical transcription of the Pentateuch, these distinctions were superstitiously regarded. They are regarded with sufficient minuteness by Van der Hooght. In general, those divisions marked by פ and ד correspond tolerably well to our English paragraphs.

Next to the name of the Sabbatical Lection on the top of the page, stand single or combined letters of the Alphabet, which designate the number of the chapters on the page, according to the Hebrew method of Numeration. The same Numeration is continued on the top of the opposite page.

On the left hand margin of the right hand leaf, you will find the number of the chapter noted in very large Hebrew letters, distinguished from all the others by their size. So also on the right hand margin of the left

hand leaf. See p. 4.—on the right hand leaf, and left margin is ד denoting chapter iv.; on the left hand leaf, and right margin is ה, denoting chapter v.

Every fifth verse is numbered by a Hebrew letter, instead of the common character; and these are on the same margin, as the number of the chapters.

Besides the characters already explained there are many others, which occasionally appear in the margin of this Bible.

It is well known among Hebrew scholars, that the Jews in Palestine differed, as to the method of pointing many words, from those in Babylon. These discrepancies are noted by Van der Hooght in the book of Psalms. At the head of the Occidental Jews, or those of Palestine, was R. ben Asher; and at the head of the Oriental Jews, or those in Babylon, was R. ben Naphtali. The discrepancies between them are noted in the book by the following abbreviations.

ב"א	בן אשר,	<i>Ben Ashur.</i>
ב"נ	בן נפתלי,	<i>Ben Naphtali.</i>
למע'	למערבאי,	<i>according to the Occidental Jews.</i>
למז'	למזרחאי,	<i>according to the Oriental Jews.</i>

The next four references are used throughout the Bible, and the word to which they refer is a *various reading* in the Hebrew Bibles of Athias, Bomberg and Stephens; particularly when these agree with other celebrated editions of the Hebrew Bible.

ספרים אחרים—ס"א	<i>other books.</i>
נוסחאות אחרין נ"א	<i>other copies.</i>
בנ"א	<i>in other copies.</i>
ובנ"א	<i>and in other copies.</i>

ע"א or ע"אש denotes a *various reading* of Athias, ע"אש, when he differs from the other editors abovenamed.

קרי-ק' read, (Chald.) denotes that the word, with which it is connected, is read by the Jews, instead of the one in the text, which is distinguished by a little circle

over it. See Ps. xxxviii. 21, where the word **רדופי** has a little circle over it, and in the margin over against it you see **קרי רדפי**, i. e. *Keri רדפי*, or *read רדפי*. The word in the text in such cases is called *Ketib*, **כתב**, *written*. These *Keri*, of which there are about one thousand in Van der Hooght, have occasioned much dispute and Kabbalistical speculation among Rabbies, and Rabbinical Christians ; but the late comparison of MSS. has satisfactorily shewn, that they are nothing more than *various readings*, taken, no doubt, from very ancient MSS. [Vid. Kenn. Diss. Gen.] For an account of other references and abridgments, see Van der Hooght's Preface, § 30 and onward.

ERRATA.

Page 34, for **תורתכם** *their law*, and **תורתכן** *their law fem.*, read **תורתם** and **תורתן**.

Page 34, bottom line, for § 231—234 read § 241—244.

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